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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

From the Richmond (Va.) Enquirer.

THE CASE OF THE CREOLE.

This late affair of the Creole has revived the interest taken by the country, in the negotiation between our government and that of Great Britain, in relation to the cases of the Comet, the Encomium, and the Enterprise; we accordingly devote a portion of our paper to a review of the correspondence which took place between our Minister at the Court of St. James (Mr. Stevenson) and the British Secretary of State for Foreign Affairs, (Lord Palmerston,) in relation to those cases.

We beg leave to remind our readers, from the correspondence which was laid before Congress in 1839, and published in the journals of Congress, that this was one of the first subjects which engaged Mr. Stevenson's attention on his arrival in London. Within three weeks after he had laid his credentials before Lord Palmerston, he addressed to him the longest and one of the ablest papers, which have appeared on this occasion. The paper was prepared by himself—at the instance of a very brief instruction from the Secretary of State.

To enable the reader to have a clear conception of the principles involved in the negotiation, it will be necessary to give a brief narrative of each of those cases.

The Comet is the first in order of time. She sailed from the District of Columbia in the latter part of 1830, bound for New Orleans, having on board, among other things, a number of slaves. She was stranded on one of the false keys of the Bahama islands, opposite to the coast of Florida. The persons on board, including the negroes, were taken by the wreckers, against the remonstrance of the captain and owners, into Nassau, (the same port into which the Creole was taken,) where the negroes were seized by the local authorities.

The case of the Encomium is almost in every particular the same. It occurred in 1834. In this case, the negroes seized did not belong to an ordinary negro trader, but were the property of a highly respectable gentleman of North Carolina, formerly the President of the Senate of that State, who was emigrating with them to the Southwest.

The Enterprise sailed, in 1835, from the District, for Charleston, South Carolina, and was forced unavoidably, by stress of weather, into Port Hamilton, Bermuda Island, where the negroes were seized and detained by the local authorities. The owners of the slaves, after seeking in vain for their surrender by the local authorities, applied to the government for redress. After a protracted negotiation, the applications made in the case of the Comet and Encomium were successful; but, in the case of the Enterprise, it was otherwise—the government agreeing to compensate the claimants in the first two cases, upon the ground that they occurred before the act for the abolition of slavery in the West Indies, and refusing to compensate those in the last, because it occurred afterwards.

In Mr. Forsyth's instructions to Mr. Stevenson, of 29th March, 1837, he makes the following statement of the grounds upon which the British Ministry placed their decision: "The rule laid down by Lord Palmerston is, that those claimants must be considered entitled to compensation, who were lawfully in possession of their slaves within the British territory, and who were disturbed in their legal possession of those slaves, by functionaries of the British government. He then proceeds to state, that the owners of the slaves on board the Enterprise, never were lawfully in possession of those slaves within the British territory, slavery having before her arrival in Bermuda, been abolished throughout the British empire; and he asserts the doctrine that, when men who have been held in slavery, are brought into a country where the condition of slavery is unknown and forbidden, they are necessarily, and by the very nature of things, placed at once in the situation of aliens, who have, at all times from their birth, been free. In the conclusion of his note, he declares that slavery being now abolished throughout the British empire, there can be no well-founded claim for compensation in respect to slaves who, *under any circumstances, may come into the British colonies.* His lordship at the same time admits, that if a ship containing irrational animals, or inanimate things, were driven by stress of weather, into a foreign port, the owner of that cargo could not be deprived of his property, by the operation of any particular law which might be in existence in that port; and he allows that it would be highly unjust, that the owner should be stripped of what belongs to him through the forcible application of the municipal law of a State, *to which he had not voluntarily* submitted himself." To reconcile these conflicting doctrines, his lordship maintains that since the act of 1833, for abolishing slavery in the West Indies, property in slaves cannot exist in the British empire *under any circumstances.* And he undertakes to fortify this untenable distinction taken between slaves and other property, by insisting that the slaves are a third party to the transaction: that they have, as persons, the right to claim the protection of British laws, and that the British authorities who should refuse them that protection would commit a wrong, and be liable to damages. All of these fallacies of the British Minister are exposed in the correspondence, with distinguished ability; and we recommend such as have a taste for diplomatic writing, to read the dispatch of Mr. Forsyth, of the 27th of March, 1838. It is admitted, that "the municipal laws of any country, not involving a violation of the laws of nations, may rightfully control the person and property of the natives of other States, who, by *voluntarily* entering within the limits of such country, place themselves under its jurisdiction; but it is utterly denied, that the municipal laws have any controlling authority over aliens who are *forced* within their reach, when such laws in any respect conflict with those higher obligations which regulate the intercourse of nations. It is shown, that if it be illegal to deprive a native of a foreign State of his property by the law of the territory into which he had been driven by necessity, the question of property is not determined by the municipal law to which the claimant has never voluntarily submitted himself; but that it is determined, under the law of nations, by the laws of the country to which he belongs, and where he acquired the right of property. This is so clearly the doctrine of the law of nations, that it is a matter of surprise that the British ministry, even under the influence of dark fanaticism, should risk a contradiction of it. Until this correspondence, it was considered by all jurists, as an admitted principle of the law of nations, that a vessel on the high seas, in time of peace, engaged in a lawful voyage, is under the *exclusive jurisdiction* of the State to which she belongs; and that if such vessel should be forced by stress of weather, or other unavoidable cause, into a port of a friendly power, she would lose none of her rights; but on the contrary, she and her cargo and persons on board, with their property and all the rights belonging to their personal relations, as recognized by the laws of the State to which they belonged, would be placed under the protection of the law of nations. This position being true, it is very clear that the local laws of England had nothing to do with the case. And strange as it may seem, this was in fact admitted by the British government, in allowing compensation to the claimants in the cases of the Comet and Encomium, although it is controverted in argument in the correspondence. For, under the British laws for the abolition of the slave trade, which were in force at the time that the Comet and Encomium were thrown into the British territory, all negroes brought into that territory are declared to be free. This law was as applicable to these cases, (if, indeed, not more so,) as the law for the abolition of slavery in the West Indies can be to any subsequent case. Yet, in those cases, compensation was allowed to the owners who had been despoiled of their property, which could be done only upon the ground that the municipal law of England had nothing to do with the question. This being admitted, it is very clear that there was no foundation for the distinction between property in persons and in things, as no such distinction is recognized by the laws of this country, which govern the case.

"But the distinction attempted to be set up by the British minister in favor of the slaves, upon the ground that they, as a third party, have a right to claim the protection of British laws, is so well exposed in the dispatch, that we prefer to extract what is so well said upon that point." It is asserted, that no nation has a right to confer benefits by its municipal law, necessarily implying a deprivation of vested property of others not subject to their jurisdiction. Before the slaves in question can claim protection against their owners, or sue for damages if surrendered to them, it must be assumed that the municipal law of England could be applied to the prejudice of those who were forced within their reach, and take away property vested by the laws of another nation, which that nation had an acknowledged right to enact. How long is it since such an application of the local laws was deemed in Great Britain consistent with the unchangeable laws of nations? Are the principles of the international code affected by the enactments of particular States? Yesterday, a foreigner was protected in his acknowledged property in slaves in the British West Indies—to-day, his property in slaves is denied. The law of nations is the same; but Great Britain has changed its code. In the year 1725, when Spain possessed Florida, and Great Britain the Carolinas, the retention and liberation of slaves who fled from the British to the Spanish territory, was complained of by the Governor of South Carolina, acting as the special commissioner of the King, as "*a breach of national honor and faith,*" on the part of Spain; notwithstanding in all such cases compensation was promised, by a decree of the King of Spain, to the owner of the property he had lost. At the present day, Great Britain wrests slaves from their masters, when driven into her ports by stress of weather, denies all compensation, and declares that no claim for slaves will be entertained, who come, under any circumstances, into British territory. Can her Majesty's government repose securely upon a principle, which gives birth to such practical inconsistencies and contradictions?" We are very much tempted to make some comments upon this new and startling instance of the haughty injustice of the British nation; but our want of space forbids it, and indeed comment would be superfluous. Leaving it, therefore, we proceed with our extract: "The President is at a loss to comprehend the distinction taken by Lord Palmerston, between the property and the persons of a shipwrecked vessel within the British territory. The first is admitted to be beyond the control of the local law; the shield of distress is thrown over the property; it is safe from the laws of revenue and confiscation. However forbidden in other vessels, articles prohibited under penalty of confiscation of vessel and cargo, and fine and imprisonment of all on board, are taken as a sacred charge into the keeping, as it were, of the government itself. Yet the persons on board, were held to be subject to local laws, and the relations between them are to be ascertained by reference to English rules alone, independent of the laws of their own country, by which these relations were before their entrance into the British territory defined and regulated. This position is considered the more extraordinary, when it is remembered that the persons on board a former vessel, entering voluntarily for commercial purposes, or convenience, into an English port, are not subject to the same extent to the local laws as the property on board; and that when questions arise as to previously existing obligations, between such persons, they are decided by the laws of their own country and not by the English code." This position is very clearly proved—but as it will readily be admitted, we omit the reasoning—contenting ourselves with quoting, "Would the laws of Great Britain deny to the master possession of the apprentice or sailor, for the purpose of enforcing the fulfilment of the obligation to which he was bound? Would they deny to the officer of government the conscript or enlisted soldier? If there should be hesitation in answering these inquiries, the reply will be found in the history of English jurisprudence."

The evil consequences of adopting the doctrines of the British authorities are exposed in a masterly manner. One of the evil consequences predicted have already been realized in the case of the *Creole.* It was predicted, that the protection given to the slaves in the case of the Enterprise, "would be the strongest inducement to the flight or abduction of slaves, by *fraud* or *force*, from their masters." Was ever a prediction more literally fulfilled? In less than three years after the publication of the correspondence between our government and Great Britain, in relation to the case of the Enterprise, we find that a cargo of slaves are apprised of the purpose of the British government to afford them protection, and by *force*—by insurrection and murder—they cause themselves to be taken into a British port, and claim the protection of the British authorities, which, as we have seen, was virtually promised them in advance.

The pretensions of the British government were met by Mr. Stevenson in a very able and spirited manner, as soon as they were made known, even before he had received instructions from his government, as will be seen by his note of the 14th of January, 1837.

After it was found that, under the existing state of things, no redress would be extended to us in the case of the Enterprise, or in any similar case, our government proposed to enter into a conventional arrangement, by which the recurrence of similar complaints might be prevented in future. But the English government refused to treat upon the subject. Subsequently, Mr. Stevenson had a correspondence with Lord Palmerston, in relation to the terms upon which the claims admitted to be just in the cases of the Comet and Encomium should be settled. Mr. Stevenson's part of the correspondence is conducted with great ability.

The case of the Creole will renew the discussion of the delicate questions involved in the correspondence which we have been noticing. It is true, the case of the Creole differs, and to that extent is a stronger case on our side, from either of the other cases.

In the case of the Creole, our government will not only demand the restitution of the slaves, upon the ground that they are property illegally rescued from their owners; but they will be demanded as fugitive felons. The Creole belonging to Virginia, as long as she was upon the high seas, she was within the jurisdiction alone of this country, and all crimes committed on board, were offenses against our laws. All of the negroes, therefore, who actually or constructively participated in the murder on board, are felons under our law. The right, however, of one nation to demand, and the reciprocal obligation of another to surrender, fugitives from justice, is an unsettled question of national law. The best opinion, both in this country and in Great Britain is, that in all offenses of an atrocious character, affecting the peace and order of society, the right to demand and the reciprocal obligation to deliver, exists independent of any treaty stipulations. In the case of *Wanburn*, Chancellor Kent, of New-York, admitted the obligation to surrender, in a case in which the British authorities of Canada were the demandants.—In the treaty of 1775, there was a stipulation for the surrender, by both parties to it, of all fugitives charged with murder or forgery. But that treaty has expired, and it is believed that a similar provision is not to be found in any subsequent one.—But it will rest upon our government to vindicate our rights; and we, at least, cannot regard it as a fortunate circumstance, that the duty of doing it will devolve upon Messrs. Daniel Webster and Edward Everett.

Anti-Slavery.

From the New-York Tribune.

THE CASE OF THE CREOLE.

We would gladly refrain from farther comment on this exciting topic, did we not remark a seeming eagerness in a portion of the press to hurry the government and country into an attitude which can neither be maintained with justice, or abandoned with honor. In this view we are impelled to farther remark.

"We consider it very clear," says in substance the *Courier und Enquirer*, "that Great Britain must regard as American property whatever is made so by her laws." Now let us test this principle: Suppose, at the close of the last Polish insurrection, some thousands of the defeated Poles had fled to this country, (as they ultimately did,) and Russia had attempted their reclamation, (which she never did.) "No, sir," responds our Secretary of State to her Minister, "all persons fleeing to the jurisdiction of the United States, from the political dissensions of other countries, are entitled to our protection.—We cannot give up your fugitives." "Ah, but" says M. de Bodisco, "we are ahead of you, there! A part of the fugitives claimed by us were *serfs* in Poland—by the fundamental law of the land, they are the *property* of the nobles. You must restore our human *property*, at any rate." "No, sir," again responds the Secretary of State, "we cannot surrender even these. They may have been property by your laws, for aught we know or care; but by our laws, by the laws of God and nature, they are MEN, and not subject to reclamation as brutes or chattels." Does not every American acknowledge that our government *must* have answered thus, and that a different course would never have been acquiesced in by the people?—that our government could not restore the fugitives if it would, and would not if it could? The application is unavoidable.

But there is another tack: Mr. Stevenson answers the reclamation of fugitive slaves from the case (alledged to be parallel) of fugitive soldiers, conscripts, apprentices and sailors. Now there is a kind of universal maritime law for the reclamation of sailors deserting from vessels in the harbor of another nation, growing out of the necessities of the case; but when did our government ever surrender fugitive *soldiers* or *apprentices*, on the reclamation of Great Britain? To our knowledge, never! We have often seen deserters from the British army in the streets of our frontier towns, and though wearing the uniform which was notoriously the *property* of the British government, we never saw or heard of one being given up, or dreading that he would be. As for reclaiming apprentices, (save apprentices on ship board,) the thing was never heard of.

But, says the *Richmond Enquirer*—

"In the case of the Creole, our government will not only demand the restitution of the slaves, upon the ground that they are property illegally rescued from their owners: but they will be demanded as fugitive felons. The Creole belonging to Virginia, as long as she was on the high seas, she was within the jurisdiction alone of this country, and all crimes committed on board, were offenses against our laws. All of the negroes, therefore, who actually or constructively participated in the murder on board, are felons under our law."

Granting all this, Mr. Enquirer, do you not know that our government *utterly refuses to give up such criminals*, even where their offenses are most wanton and horrible? Who can forget the case of Holmes, a villain who first seduced a wife, and then murdered her husband in Canada, and, fleeing to the United States for protection, was never given up, though urgently demanded? The case of the Bambers strikingly illustrates the feeling of our countrymen in regard to cases where fugitives for offenses partly political are reclaimed. Not one such will ever be given up by us; for should the government consent, the people never would.

The Enquirer talks of this right of reclamation of fugitives charged with crimes, as "an unsettled question." Not at all: it is well settled that *the right can only exist under mutual treaty stipulations.* Once there was such a treaty stipulation between us and Great Britain, but it expired, and we did not choose to renew it. In its absence, the *comity of nations* dictates that atrocious criminals should be given up on reclamation; but this is a matter strictly of courtesy or policy, never of national obligation. We have seldom or never surrendered a fugitive on reclamation, but often refused, and no government has ever thought of complaining. Neither can a similar refusal by Great Britain afford just cause of complaint on our part.

And we entreat the American press to exercise caution and moderation with regard to our difficulties with Great Britain. If we are to have a war with her, let us see that it is put on the right issues—on such as we can confidently and proudly exhibit to the judgment of an impartial and right-thinking world. We regret to see the ridiculous swagger of the worst portion of the British and Canadian press taken as a model by a portion of our own. The half-pay lazzaroni, and army contractors' cousins, so thickly invested in the Canadas, are intensely eager for a war with us, as is very natural; and a part of the more rabid toryism in Great Britain shares in the feeling, from an anxiety to cripple our commerce and industry, and at the same time check the progress of republican principles in their own country. But we know that this feeling is not shared by the larger and better portion of either nation; and we trust the wisdom and moderation of the two governments, sustained by the great body of the people and the better portion of the press, will defeat all their machinations.

Selections.

From the Signal of Liberty, published at Ann Arbor, Michigan.

CONFLICTING INTEREST OF THE NORTH AND SOUTH.

1. The provision of the Constitution giving the South a representation for slaves. This was an original difference, and it gave the South an advantage over the North, which has been faithfully used ever since.

2. The return of fugitive slaves will be a matter of contention until there shall be none to be returned. The interest of the South imperatively demands it, while all the feelings of humanity cry out against it.

3. The division of the public revenue according to the federal numbers, by means of which the South draws its dividend for its slave property. It has been twice divided thus without difficulty; but such an unequal apportionment will not always be tolerated.

4. The legislation of the free States setting slaves free who are brought into those States. This is a source of perpetual annoyance to the South, and has excited much irritation of feeling there.

5. The legislation of the slave States, making the free colored people of the South, slaves. In Alabama they may be seized by any one, and made slaves for life. Such a law will yet bring them into conflict with the North.

6. The provision of the law of South Carolina authorizing the imprisonment of colored seamen from the free States.

7. The Florida war and all similar wars. Appropriations of the nation's money have been made, for many years, in immense sums for this war, which has been commenced and carried on for the slave interests only. Appropriations have been made to pay for runaway slaves, to buy bloodhounds to catch them, and to support the families of those who have been disturbed or injured by the Indians.

8. The annexation of Texas to the Union. There is reason to believe that the slaveholders look to this project as a last resort, in case they should be worsted in their contests in Congress with the abolitionists.

9. The South have lost several cargoes of slaves, shipwrecked on the West India Islands. The North have no interest in looking after these slaves, who have thus become freemen; or in sending a minister to negotiate their re-enslavement, and their consequent sale in the southern human flesh markets.

10. The elevation of the condition of the free blacks in the free States is decidedly opposed to the interests of the slave States.

11. The personal liberty of northern citizens at the South. It is a fact that a northern man, if he be an abolitionist, let his profession, character or talents be what they may, cannot travel at the South without imminent danger of his life. The slaveholders now make their boasts of what outrages they will commit on abolitionists, when they can; but they will find ultimately that such a state of things will not always be passively endured.

12. Unlimited freedom of discussion is the policy of the North. The slaveholding interest requires that free discussion in the free States should be restrained, if not suppressed.

13. It is the interest of the free States, especially of the northwest, to open a foreign market for their surplus wheat. It is the interest of the slaveholder, on the contrary, that labor and provisions should be cheap through the country, because his profits are then the greatest.

14. In case of a war with England, it would be for the interest of the free States to make a conquest of Canada, while the South would endeavor to defeat such a measure, because it would endanger their peculiar institution.

15. It is for the interest of the free States to recognize the independence of Haiti, and get the restrictions upon our commerce removed. The slave States have refused to do this for more than 30 years, because by recognizing Haiti as an independent nation, we should be obliged to receive a black minister at Washington, and what a blow that would be upon our peculiar institution! What! introduce a negro to the President as a foreign minister!

16. It would be greatly for the interest of the free States to encourage the immediate and general abolition of slavery in the South, because it would secure an immense and permanent market for northern manufacturers. The consumption of them by the free negro laborers would be enormous. The change in the West Indies, since emancipation, in this respect, has been very great. And so it would be with us. But Messrs. Clay, Calhoun, &c. oppose every thing that looks that way, even if it should be for their own interest, because they wish to remain tyrants for life.

We see from this imperfect enumeration how mistaken those must be who think that the liberty principles have "burnt themselves out," and that the excitement respecting slavery is dying away. These things will remain matters of excitement, discussion and contention, until the exciting causes are entirely removed out of the way; or until slavery shall obtain an unresisted sway throughout the nation.

[Extract of a letter from Rev. J. Abbs, March 29, 1841.]

SLAVERY IN SOUTHERN INDIA.

Its Origin and Character.

With regard to the existence of slavery in this country, it will probably not be considered irrelevant to our great object, if I give some little information on this subject. My attention has lately been drawn to it by a series of questions proposed and circulated by T. H. Baber, Esq. on the nature and extent of this evil in Travancore and Cochin. Before the inquiry into which these queries led me, I was not aware of the degrading bondage in which most of the lower caste people of these kingdoms are held: a bondage recognized and defended by law, which shuts out a number of immortal beings from every privilege by which the mind may be ennobled, and in many instances excludes them from all opportunity of knowing any thing of the nature or worth of the soul. It is difficult to ascertain the origin of this bondage, as the unhappy creatures under its influence have for generations been cut off from all social communion with their free countrymen;—while the apathy of a Hindoo will not allow him to be at much pains to inquire into the circumstances or history of those who are accounted so far beneath his own grade in society. As, however, it is a known fact, that the poorer Pariahs and Fishers often sell themselves or their children; for the sake of sustenance, it may be conjectured that the present slaves at Travancore are, for the most part, descendants of individuals who through poverty or crime were induced to yield themselves and their posterity to a perpetual servitude. It is said that Roman Catholics and Mohammedans of property have been known to purchase slaves of certain castes for the purpose of proselyting them to their own forms of worship; whether this has ever been done by our own people, I have not been able to learn; although I greatly fear that many who call themselves Christians and follow with us, have servants who are as subject to their will, and as much disposable according to their pleasure, as the hereditary bondsmen of the heathen.

Condition of slaves at Travancore.

I have recently heard some conversation with a rich Soodra, who possesses a number of slaves. He informed me that the highest price for which a slave could be sold, was sixty fanams, a sum about equal to twenty shillings sterling. He says that he is at liberty to let or transfer his servants as he pleases; to separate the children from the parents, and the wife from the husband; to give them as presents to his friends, or allot them as the wedding dowry of his daughter; to assign them over as payment for his debts; and, in short, as he expressed it to him, they are "as cattle." In my first interview with this man, he was very communicative, and stated many particulars of the destitution and ignorance of slaves in general, declaring that many fell early victims to fevers, rheumatism, and other diseases, and that very few lived to old age; that they were but poorly fed, and scantily clothed, and were notorious for drunkenness, dishonesty, and evil passions. When I urged it as his duty to allow them to receive Christian instruction, he tried to evade my proposal by saying, that "they loved the worship of devils, and would regard him as an enemy if he permitted any one to teach them another way." He afterwards became more cautious in answering my questions, and voluntarily stated many things which I have reason to believe were far from the truth. He gave me a flattering description of the comforts they enjoyed, and the care with which they were treated, asserting that their present condition is preferable to a state of liberty. When I asked him about the ill-treatment sustained by slaves, he smiled and said, "They could not be ill-treated, as it was for the interest of their proprietors to use them well, as a man would his bullocks or horses, that they might work the better."

Thus in every place does self-interest blind men to the enormities of this wicked practice. Here, as in other lands, slavery, however it may be palliated, is a source of wretchedness, and a system of iniquity. We cannot calculate how many of the sons of bondage are prematurely removed from this world in childhood and youth, for want of sufficient nourishment and clothing. Those who reach maturity are doomed to work like beasts of burden, to live in wretched hovels, to eat the most offensive animals and reptiles, and to be treated as outcasts by their fellow-creatures. Their evidence is not admitted against their masters, and if they meet a free person on the road, they are bound to run from him, lest they pollute him. They draw out a miserable existence, and are often led in old age to beg for their support, or to perish with hunger. By few are they comforted, pitied, or relieved; none seek to remove their distresses, and no man cares for their souls.

Religious Prospect of the Slaves.

These are some of the many woes connected with slavery in the land; but to the mind of a Christian, the greatest evil associated with such a state of subjection, is, the difficulty of bringing those under it to hear the gospel. Not only are their owners averse to their learning any thing which would tend to elevate their character, but the natives generally would object to meeting with them in an act of public worship. That this is not an insurmountable obstacle, will appear from the fact that Pariahs and Polayers are sometimes allowed to sit in the s chapel with Shanars; and that there are readers who have exposed themselves to obloquy for speaking with these poor people on the way of salvation;—yet there are numbers who receive us and our agents with apparent delight, who would probably renounce the profession of Christianity altogether, if promiscuous communion were introduced into their locality.

I was lately in a village where the services are conducted in a large, open shed. When the congregation was just seated on the ground, a man of haggard appearance came and stood by a tree, at a distance. I called to him, and when he advanced he said he should be glad to hear us read, if the people who were sitting down would permit him. Being informed that he was a Polayer slave, I asked the people whether they could object to his sharing the blessing which they possessed of hearing the word of God. They, in rather a courteous manner, said that they did not object, nor did they despise the poor man on account of his state; but they were afraid if he sat with them, the Soodra, who was his master, would prosecute them, and they would be in danger of losing all the privileges of their own caste. I went nigh the man, in order to show that I did not fear defilement, and was glad to find the school-examiner, who is of high caste, and two readers, draw near also. The poor man seemed much pleased with the notice taken of him, and sat down in the side of the shed till about the middle of the service, when he rose and said that he must go, as he had work to perform for his master. He behaved with great propriety, and knelt down in prayer with apparent reverence. After he was gone, an old man of the congregation alluded to the subject in the following manner. Having asked how many classes of persons would stand before Christ in the judgment-day, and being informed two, he observed, "Among us now there should be no difference because of caste; the only difference ought to be that of believer and unbeliever." Let us hope and pray that the gospel, working like leaven in the hearts of men, will diffuse a spirit of holiness and love, that the false principles and injurious distinctions which spring from heathenism may be obliterated, and that the time may soon come when

"Every man in every face
Shall meet a brother and a friend."

London Missionary Magazine.

From the Genius of Liberty.

FIVE HUNDRED DOLLARS FINE, OR SIX MONTHS IN PRISON.

Christians of Illinois, will you look at the above caption, and understand what it means—*reflect* on it?

People of Illinois, will you inquire into the full import of these words, and then say whether they shall *continue?*

It is probably well known, that one of the STATUTES of Illinois imposes a fine of five hundred dollars, or six months imprisonment, for feeding, harboring, or assisting in any way, a man who is escaping from the oppressor—who is exercising his *right*, granted to him by the laws of nature, and of nature's God, and acknowledged in our Declaration of Independence—if per chance the *hue* of the fugitive is *not of pale tinge!*

I think it will need but little illustration to show to every candid mind, the true character and full import of such a law, in our enlighted land of boasted liberty.

A man comes to my house, clothed in rags, hungry, weary, cold, and almost famished; he asks for assistance. Every feeling of mercy, of reason, of humanity, and of our nature, would at once prompt me to administer to his wants. A Christian's heart would especially yearn over such an object of compassion. The laws of my God enjoin upon me to "feed the hungry, clothe the naked, bring the poor that are *cast out* to my house, and to hide *not* myself from my own flesh"—"hide the outcasts," "bewray *not* him that wandereth;" "thou shalt even let him dwell with thee, in that place where it liketh him best; and multitudes of similar injunctions. But in obeying these laws of mercy, of reason, of humanity, of nature, and of the GOD of Heaven and earth, I come in contact with the law of my *country*, which *forbids* me to do so, on the penalty of the above caption.

Look at it, ye friends of humanity, of liberty—ponder it well. ☞ FIVE HUNDRED DOLLARS FINE, FOR OBEYING THE DICTATES OF NATURE AND LAWS OF GOD—FOR GIVING A STARVING MAN A PIECE OF BREAD—FOR CLOTHING THE NAKED! SIX MONTHS IMPRISONMENT, FOR SHELTERING THE FAMISHING AND PROTECTING THE FRIENDLESS!!!—Look at it ye sons of Illinois. How does it appear?

Again. This poor, hungry man, destitute of home or friends, is a *Christian*, a *brother in Christ;* he makes known to me his condition and character, and asks for relief. The law of my Saviour is, "*Do good* unto all men; *especially* to them who are of the household of *faith*;" "whosoever shall give to drink, unto one of these little ones, a cup of *cold water* only, in the name of a disciple, he shall not lose his reward;" and, "inasmuch as ye have done it unto one the *least* of these my brethren, ye have done it unto *Me*," &c.: but if I listen to his cry—if I give him "cup of *cold water only*"—if I suffer him to sit by my fire, to eat at my table, to sleep in my bed, or stretch out the hand of mercy to him in any way, I incur the denunciation of the law of my country, and the above penalty!!!—☞ FIVE HUNDRED DOLLARS FINE, OR SIX MONTHS IMPRISONMENT, *for taking a Christian brother by the hand, and comforting him—for giving "a cup of cold water* ONLY"—*to a disciple of Christ, an heir of immortal glory!*

Look at it, ye who love this Saviour, His children, and His cause—what say you concerning it?

Shall such laws exist longer in Illinois? Ye inhabitants of Illinois, I call upon you, and ask, shall *such* laws exist? Shall statutes, so directly *contrary* to all the feelings of nature, and the laws of God—so *subversive* of the rights and interests of our fellow-men—so *tyrannical*—so *heathenish* and *fiendish*—shall they *continue* in this State? Shall *such legislators* occupy their seats another session? In the name of humanity, for the sake of your own interests, and the honor of the State, I call upon you to wipe away, speedily such a foul blot from the statute.

An I I ask every *Christian*, if such laws shall continue, *will you regard them?* Will you trample on the laws of your glorious REDEEMER to obey the laws of *man?* Will you, to secure the *favor* of the people, and *ease* to yourselves, *crush* all the finer sympathetic feelings of your soul, and *shut up* your bowels of compassion?

"We ought to obey God rather than man." I ask, *will you do it?* Will you do right—do as Daniel and the three "Hebrew children" did, when required to break the law of JEHOVAH, to please man, and leave the consequences in the hands of Him whom you serve? Will you trample such unholy laws under your feet, and say to all your legislators, magistrates, and rulers, "Whether it be right, in the sight of God, to hearken unto men, more than unto God, *judge ye;* we can but do the things" commanded us by our KING? Will you "cry aloud and spare not," against this, and all such laws as tend to overthrow all *Liberty* and dethrone the ALMIGHTY? I leave it with your consciences and with your God, to do as you will wish you had done, when you stand before the burning throne of the Lamb, where all your conduct, feelings, and motives will be renewed, and held up to the gaze of the assembled Universe. Act for ETERNITY.

A friend to the poor and the friendless.
GEO. THOMPSON.

COLONIZATION AND THE SLAVE TRADE.

In the year 1817, a new and sudden zeal was excited in Congress for the abolition of the slave trade; and this zeal, as we shall see, was the offspring of the efforts of Virginia to colonize the free blacks. The legislature of that State had for years been anxious to get rid, not of the slaves, but of the free negroes. On the 1st January, 1817, the colonization society, the result of Virginia policy, was organized at Washington, and immediately presented a memorial to Congress, praying for national countenance. The committee to whom this memorial was referred, reported (11th February) two resolutions:—1st, calling on the President to enter into negotiations with foreign powers for the "entire and immediate abolition of the traffic in slaves;" and 2d, asking him to obtain the consent of Great Britain to our colonizing free people of color at Sierra Leone. Thus early was the cause of colonization connected with the agitation in Congress about the slave trade; a connection from which, as we shall presently see, the society reaped a very large pecuniary advantage.

The resolutions were not acted on, and the next session, Mr. Mercer, regarded in Virginia as the father of the society, succeeded in getting a vote of the House (December 30th, 1817,) instructing the committee on the memorial from the society, to report on the expediency of rendering the laws against the slave trade more effectual. Of this committee Mr. Mercer was himself the chairman; and he recommended in his report, that the President should take measures for procuring *suitable territory in Africa for colonizing free people of color with their own consent;* and that armed vessels should occasionally be sent to Africa for the purpose of interrupting the trade. The suggestions of the committee were not adopted, but the ensuing session, (3d March, 1819,) a new act against the slave trade was passed, which gave "a local habitation" to the present colony of Monrovia; and was equivalent to a liberal and national grant to the society. By this act, the President was authorized to restore to their country, such Africans as might be captured on board of slavers, or illegally introduced into the United States; and he was to appoint agents on the coast to receive them. Mr. Monroe, then President of the United States, was a zealous colonizationist, and was afterwards placed at the head of an auxiliary.

Let us see what use he made of the powers entrusted to him by the act of 1819. Many years after, an inquiry was instituted in Congress as to the expenditures under this law, and the Secretary of the Navy (1830,) reported that "252 persons* of this description (recaptured Africans,) have been removed to the settlement provided by the colonization society on the coast of Africa; and that there had been expended therefor, the sum of *two hundred and sixty-four thousand seven hundred and ten dollars.* * * * The practice has been to furnish these persons with provisions for a period of time after being landed in Africa, varying from six months to one year; to provide them with houses, arms, and ammunition; to pay for the erection of fortifications, for the building of vessels for their use, and in short to *render all the aid required for the founding and support of a colonial establishment*"

A report from Amos Kendall, Fourth Auditor of the Treasury, discloses more particularly the manner in which the "*Act in addition to the Acts prohibiting the slave trade,*" was made subservient to the purposes of the colonization society.

"In May, 1822, the Secretary of the Navy directed that *ten* liberated Africans should be delivered to Mr. J. Ashmun for transportation to Africa. The Secretary authorized him to take out at the *expense of the government*, 15,000 hard brick, 5,000 feet of assorted timber, 30 barrels of ship bread, eight of tar, four of pitch, four of rosin, and two of turpentine. * * * "In the simple grant of power to an agent to *receive* recaptured negroes, it requires broad construction to find a grant of authority to colonize them, to build houses for them, to furnish them with farming utensils, to pay instructers to teach them, to purchase ships for their commerce, to build forts for their protection, to supply them with arms and munitions, and to employ the army and navy in their defense.†"

It cannot be denied that the friends of colonization had great encouragement to proceed in their warfare against the slave trade. According, Mr. Mercer, as the chairman of the committee to whom a memorial from the society had been referred, reported (May 9th, 1820,) a *bill incorporating the society*, and another *making the slave trade piracy;* and likewise two resolutions—the first requesting the President to negotiate with foreign powers, "*on the means of effecting an entire and immediate abolition of the slave trade;*" and another requesting him to make such use of the public armed vessels as may aid the *efforts of the colonization society.*—The first resolution was adopted, and the consideration of the other postponed. A few days after, (May 15th,) the act making the African slave trade piratical, was passed. But laws do not execute themselves: and if any slave trader has suffered death in the United States as a pirate, we confess our ignorance of the fact.‡

It certainly required some little assurance in the House of Representatives thus to order a negotiation with foreign powers for the suppression of the trade, when the Federal Government had itself been so remiss in its efforts, that both Houses of the British Parliament had, the year *before*, (July, 1819,) addressed the Prince Regent, praying him to renew "his beneficient endeavors, more especially with the governments of France and *the United States of America*, for the effectual attainment of an object we all profess to have in view:" and a negotiation had already been actually commenced with our government, proposing to concede "to each other's ships of war, a qualified right of search, with a power of detaining the vessels of either State, *with slaves actually on board:*§ and a positive refusal to this proposal had already been returned. There is no evidence that our government ever took a single measure in consequence of this resolution; and under all the circumstances of the case, it is not uncharitable to believe that it was intended to save appearances.—*Hon. Wm. Jay*, 1839

* We have not been able to ascertain from what sources these Africans were obtained, but that they were not *all* of them trophies of the zeal of our cruisers in the cause of humanity, appears from the following extracts from official documents. "There are now in the charge of the Marshal of Georgia, 248 Africans taken out of a South American privateer, the 'General Ramirez,' *whose crew mutinied, and brought the vessel into St. Mary's Georgia.*—Letter of Secretary of Navy, 7th February, 1821. "A decision of the Supreme Court, in the case of the 'General Ramirez,' placed under the control of the government from 125 to 130 Africans, who were brought into Georgia, and arrangements are making *to send them to the Agency.*"—(Liberia.)—Report of Secretary of Navy, December 2d, 1825

† Senate Documents, 2 Sess. 2 Cong.

‡ In 1820, a slave vessel, the Science, fitted out at New-York, and commanded by Adolphe Lacoste, of Charleston, South Carolina, was captured on the coast of Africa, by the United States' ship, Cyane, and Lacoste sent home for trial. The trial took place in the Circuit court of the United States, before Judge Story. The evidence was full and unequivocal; Lacoste was convicted, and sentenced to five years' imprisonment, and to the payment of a fine of $3,000. Had the crime been committed a few months later, the penalty would have been death, under the new law, declaring the trade piracy. Lacoste received a *full* pardon from the President; and the reader may thence judge, whether, had he been convicted as a pirate, his life would have been much in dangor. The reasons assigned for the pardon were youth, previous good character, and an aged mother.—*Niles' Register, April* 20, 1822.

§ Letter from Lord Castlereagh to Mr. Rush, June 20, 1818.

EAST INDIA SUGAR AND RUM.

The following is a comparative statement of the quantity of Sugar and Rum shipped from Calcutta in each of the four years ending 30th Nov. 1840.—It shows the wonderful power there is in the soil of India to produce that *necessary* to the comfort and enjoyment of the human family,—Sugar. India is slowly but surely receiving that justice from Britain which she has craved so long, and without which it will be impossible for her to develop the resources of her exuberent soil, and the energies of her one hundred million people. In 1836* England equalized the duties on the Sugars from the East with those from the West Indies, and in the beginning of the present year she extended the same measure of justice to the Rum from her eastern possessions.

	Pounds Sugar	Gallons of Rum.
1837—	43,590,993	78,291
1838—	47,960,865	159,764
1839—	55,200,477

A, B, C, of ABOLITION:

FOR THOSE WHO HAVE NOT YET EXAMINED THE SUBJECT.

The following explanation was prepared and published in Boston, at a time when popular excitement was very strong against the abolitionists; if we mistake not, it was in the summer of 1835. It is no longer needed in that region; but in some sections of the country, this calm and solemn appeal may still be the means of disabusing honest minds, filled with prejudice by the active misrepresentations of our opponents:

ADDRESS.

The abolitionists feel it to be their duty to themselves and the community, to make the following public declaration and disavowal. We offer this statement, at the present time, because the attempt is now made, to fix upon us sentiments and intentions which we abhor; because the suppression of our opinions by open force is recommended, and has been in numerous cases, already commenced;—and because we are confident the public would think more favorably of our opinions and purposes, if they were better understood.

We are charged with violating, or wishing to violate the Constitution of the United States. What have we done, what have we said, to warrant this charge? We have held public meetings, and taken other usual means of convincing our countrymen that slaveholding is sin, and, like all sin, ought to be, and can be immediately abandoned. We have said, in the words of the Declaration of Independence, that ALL MEN are created equal," and that liberty is an inalienable gift of God to every man. We know of no clause in the Constitution which forbids our saying this. We appeal to the calm judgment of the community, to decide, in view of recent events, whether the measures of the friends, or those of the opposers of abolition, are more justly chargeable with the violation of the Constitution and laws. Have we opposed the freedom of speech? Have we attempted to prevent discussion, and disperse orderly meetings by force? Have we incited mobs, burnt effigies, torn down dwellings, despoiled churches, put men to death without trial?

It is said that the Constitution of the United States forbids our acting, in any way on this subject. We reply that there are but three allusions to slavery in that instrument. One clause provides for a slave representation in Congress; a second forbids Congress to prohibit the African slave trade, till the year 1808;—and the third enacts that "persons held to service or labor" in one State, escaping into another, shall be delivered up, on claim of the party to whom such service or labor may be due. Can our opposers think that these sections contain any prohibition of *speaking* or *writing* on the subject of slavery?

To the union of these States we feel a deep attachment. No price can be paid too great for its preservation, but the sacrifice of honor and principle. It is because we love our whole country, that we think it full time to discuss at least, the remedy for an evil which has been at the root of most of our national difficulties, and which is daily gathering a fearful importance to our honor, our liberty, our existence as a nation, that will permit no patriot to be silent.

It is intimated, that we are guilty of circulating incendiary publications among the southern slaves. We utterly and indignantly deny this calumny, and call for proof! We have no design and no means to address the slaves. Nothing can be further from our wishes, than to excite the slave population. We should consider any action of this kind as far worse than useless—as highly dangerous, and as little less criminal than murder. Why should we seek to promote insurrection? What should we not lose by it? As merchants and mechanics, as citizens and parents, as patriots and Christians, we have as much to risk, as others in this community;—and we know that such an event would be the greatest calamity to the slaves, and to the cause of freedom. No anti-slavery society,—and no person connected with any anti-slavery society, is believed to have ever circulated among the slaves, any publication whatever,—as is so often *hinted*, but *never yet, we believe distinctly charged*, by the opposers of our cause. We solemnly pledge ourselves, that if it can be shown, that any person, connected with our cause, has ever circulated inflammatory tracts among the slaves, or with a view to be read by them, we will publicly denounce him as a foe to the peace of society, and to the best interests of the oppressed.

We refer our fellow-citizens to any and all of our publications, peremptorily denying that there can be found in them a sentence from which could be inferred other counsel to the slaves than this, "to suffer injury long, and still be kind,"—"not to avenge themselves, but give place unto wrath."

The attempt is made to delude the community into the belief, that abolitionists are willing to secure the emancipation of the slaves, at the expense of the safety of the whites. We deny this charge in the most pointed manner. We have never advocated the right of physical resistance, on the part of the oppressed. We assure our assailants, that we would not sacrifice the life of a single slaveholder, to emancipate every slave in the United States. On the contrary, we are fully persuaded that the triumph of our principles is the only means of tranquillity or safety, for our country.

The foolish tale that we would encourage amalgamation by intermarriage between the whites and blacks, though often refuted, as often reappears.—We shall content ourselves with a simple denial of this charge. We challenge our opponents to point to one of our publications in which such intermarriages are recommended. One of our objects is to *prevent* the amalgamation now going on, so far as can be done, by placing one million of the females of this country under the protection of law.

We are accused of *interfering* in the domestic concerns of the southern States. We would ask those, who charge this, to explain precisely what they mean by "interference." If, by interference, be meant any attempt to legislate for the southern States, or to compel them, by force or intimidation, to emancipate the slaves, we at once deny any such pretension. We are utterly opposed to any force on the subject, but that of conscience and reason, which are "mighty through God, in the pulling down of strongholds." We fully acknowledge, that no change in the slave-laws of the southern States can be made, unless by the southern legislatures.—Neither Congress, nor the Legislatures of the free States, have authority to change the condition of a single slave in the slave States. But, if by "interference" be intended the exercise of the right of freely discussing this subject, and, by speech and through the press, creating a public sentiment, which will reach the consciences, and blend with the convictions of the slaveholders, and *thus* ultimately work the complete extinction of slavery,—this is a species of interference which we can never consent to relinquish. We add (what we have uniformly said) that on the subject of our relations with the southern States, we fully concur in the sentiments of our fellow-citizen, Daniel Webster, in his published letter to Mr. Bolton. We desire at the same time, distinctly to avow our convictions, as according with those of many of the most eminent statesmen in the country, in regard to the constitutionality and expediency of immediate legislative action, in the abolition of slavery and the slave trade, in the District of Columba, where, in the words of the Constitution, Congress has the power "to exercise exclusive legislation in all cases whatsoever."

But, whatever may be thought of the tendency of our principles, we claim as our Constitutional right, the privilege to discuss and promulgate them. The Constitution of the United States *prohibits* Congress from making any law "to abridge the freedom of speech or the press." The Constitution of Massachusetts expressly guarantees the "right, in an orderly and peaceable manner, to assemble to consult upon the common good," and asserts,—*not* that sound opinions only shall be tolerated, but that "the LIBERTY OF THE PRESS *is essential to the security of* FREEDOM *in a State;* it ought not, therefore, to be restrained, in this Commonwealth."

We respectfully ask our fellow-citizens, whether we are to be deprived of these sacred principles,—and, if so, whether the sacrifice of our rights will not involve consequences dangerous to all mental, and even personal freedom. We have violated,—we mean to violate, no law. We have acted, we shall continue to act, under the sanction of the Constitution of the United States. Nothing that we propose to do, can be prevented by our opposers, without violating the charter of our rights. To the Law and to the Constitution we appeal.

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APPEAL TO OUR FELLOW CITIZENS.

FELLOW-CITIZENS:—In behalf of the abolitionists,—as men accused of the most horrid purposes and the most detestable crimes—we beseech you to grant us at this awful crisis, permision to be heard in self-defense. In the midst of the hurricane excitement of the times, despairing of being patiently heard, in a full exposition of our designs and principles, we are compelled to restrict ourselves to the following brief DECLARATION.

As in the immediate presence of God, we solemnly declare, that the allegations which are brought against us, to our condemnation, by the presses of this and other cities, are utterly groundless:—That they excite in our minds the strongest emotions of surprise, indignation and horror:—That we have never made any unrighteous or incendiary appeals to the slave population, nor sent to them any of our agents or publications, either individually or collectively:—That we have never justified the slaves in any act of physical violence, but have constantly inculcated the duty of submission, non-resistance and forgiveness, under all provocations, leaving retribution to be administered by Him who declares, "Vengeance is MINE—*I* will repay:"—That we contemplate, and have taken, no coercive measures for the abolition of slavery:—That we wield against it no other weapons than those of Truth, and Light, and Love—spiritual weapons, which are mighty through God, to the pulling down of strong holds:—That we have never believed or asserted, that Congress is constitutionally empowered either to modify or abolish slavery in any slaveholding State, but have always maintained that each State is independent and sovereign in this matter:—That we are not hostile to the Constitution of the United States, but desire to see it perfected and made perpetual:—That we aim not to distract or divide, but to purify, adorn and exalt the Union, until time shall be no longer:—That we are neither traitors nor incendiaries; neither madmen nor fanatics; but men fearing God, pleading in His name and by His authority, for the suffering and the dumb, and speaking forth the words of truth and soberness:—That in our association, we embrace clergymen and church members of all religious denominations, individuals of every political party and of every section of the country, presidents and professors of colleges, doctors of divinity, judges and lawyers, statesmen and philanthropists, men of the highest standing, of the deepest piety, of the purest morals, of the most unbending integrity, of the loftiest patriotism, of the strongest intellect, of the most enlarged benevolence, and filled with true wisdom and holy zeal:—That we have never, in any of our addresses or publications, uttered a more dangerous, or fanatical, or incendiary sentiment than that which was unanimously adopted by the Signers of the Declaration of Independence, and which has since been solemnly ratified, annually, in the face of observant heaven and of a gazing world, by all the people—to wit—"We hold these truths to be SELF-EVIDENT: that *all* men are created *equal*; that they are endowed by their Creator with certain *inalienable rights;* and that among these are life, *liberty*, and the pursuit of happiness:"—That we resort to facts, to arguments, to warnings, to entreaties, to rebukes, to moral associations, alone, for the furtherance and ultimate triumph of our cause:—That we would not injure the person, nor jeopard the life, of a single slaveholder, to secure the emancipation of all the slaves—for we abhor the doctrine, that the end sanctifies the means, or that we may do evil that good may come:—That we bring no invidious accusation against the South, but charge the North with being alike guilty of upholding a system of wrong and outrage:—That as we desire the salvation of our souls, so do we desire to see our country the safe abode of universal liberty, in all things the wonder and admiration of the world, the asylum of the oppressed of every tribe and clime—united—prosperous—happy—holy—invincible!

With like solemnity do we affirm, that we view the system of slavery in this country as a system of irresponsible and despotic power on the one hand, and of unprotected and suffering humanity on the other; a system of concubinage, incest and adultery, which threatens to bring the exterminating judgments of an incensed God upon our land; a system of violent, unholy and scandalous *amalgamation;* teeming with physical as well as moral corruption, and filling our borders with a spurious population; a system that banishes the Bible, desecrates the Sabbath, nullifies the laws of heaven, unhinges the moral government of the universe, tramples upon the blood of the Son of God, and usurps the prerogatives of the Almighty; a system that transforms more than *two millions of American citizens* into *brutes*, to be branded, maimed, lacerated, plundered, driven, tasked, or murdered, as their proprietors may elect! All other specifications are included in these.

We believe, therefore, that slaveholding, or claiming human beings as property, is in all cases an atrocious *sin against God;* and hence, that it can and ought to be abandoned at once and forever. We *have a moral and constitutional right to cherish and to utter this belief.*

We believe that Congress has a right to abolish slavery and the slave trade in the District of Columbia and in the territories, and that it is the duty of that body to abolish these nuisances now and forever. *It is compatible with loyalty to the Union to cherish and utter this belief.*

We believe that the free States, by the national compact, by pledging their physical force to the South, by giving up runaway slaves to their pursuers, by political and consanguineous ties, by commercial intercourse, by mutual co-operation and agreement, and by direct legislation, (namely, in the District of Columbia,) are involved in the guilt, injured by the continuance, subjected to the danger, and liable to the punishment of slavery; hence, that as Americans, as patriots, as philanthropists, and as Christians, we have a right, and it is our duty, to seek its overthrow, by moral and peaceable means—by revealing its enormity, illustrating its impolicy, clearing our skirts from its pollution, and beseeching those who uphold it to break the yoke, undo the heavy burden, and let the oppressed go free, in accordance with the will of God—that our health, as a people, may spring forth speedily; that our righteousness may go before us; that the glory of the Lord may be our reward; that our light may rise in obscurity, and our darkness be as the noon day; that the Lord may guide us continually, and satisfy our souls in drought, and make fat our bones; that we may be like a watered garden, and like a spring of water whose waters fail not; that they that shall be of us may build THE OLD WASTE PLACES; that we may raise up the foundations of many generations; and that we may be called, *The repairers of the breach, the restorers of paths to dwell in.* [☞See the injunction to emancipate, and the promise as to the consequences of emancipation, as set forth in the fifty-eighth chapter of Isaiah.] "*For the mouth of the Lord has spoken it.*"

To cherish and express this belief, is not inconsistent with the rights and privileges of American citizens.

We believe we are not bound to hide the truth, because its publication will be destructive of error; or to repudiate the principles of liberty, because they endanger the existence of tyranny; or to cease crying aloud, sparing not, and showing transgressors their sins, because it sometimes irritates and provokes them to wrath; "for whether it be right *in the sight of God*, to hearken unto men more than unto God, judge ye."

It is neither fanaticism nor treason in us to maintain this belief.

To propagate our sentiments, as far as practicable, we establish newspapers and other periodicals; we print and distribute petitions, tracts, circulars pamphlets, &c. &c.; we send forth able and eloquent agents, form associations, hold conventions, employ correspondence, receive subscriptions and donations, seek public discussions, pray together in monthly assemblies for the slaves and their oppressors, and toil and suffer, that our country may be delivered from its blackest stain, its foulest reproach, its deadliest curse!

Surely, this conduct is not incompatible with the liberty of speech of the press, or of action.

We are wickedly accused of endeavoring to excite an insurrection at the South! But, *be it observed*, to the confusion of our enemies and to our own triumphant acquittal, ☞not one of the southern editors ventures to quote a single paragraph or sentence from the "incendiary" publications which, as they declare, have been sent to the South!☜ Why do they not sustain their capital charges by plenary evidence—by at least some slight proof? Simply because they cannot.

Thus, fellow-citizens, we have given you a true synopsis of our purposes, principles, and operations. For which of these will you gag, stone, or kill us? From the beginning, these have been our only views—these exclusively our designs and plans, and whoever charges us with holding contrary sentiments, or pursuing opposite measures, is guilty of the sin of ignorance in the midst of great light, or of uttering a wanton and aggravated calumny. We appeal to our publications; we appeal to our standing in the Christian Church and in society; we appeal to our characters as patriots, as philanthropists, as quiet citizens, as peaceable neighbors, and as intelligent, obedient and exemplary members of the community.

If we are in error, what process do our opponents adopt to convince us of it? As far as practicable, padlocks are put upon our lips and gags into our mouths; we are excluded from meeting-houses and public halls; the press is closed against our defense; we are denounced as a band of incendiaries, traitors, and cut-throats; mobs are rallied and inspirited to hurl brickbats at our heads, to destroy our property, to tar and feather our persons; we speak, print, and meet together, in imminent danger of our lives; and rewards are offered for the abduction or assassination of some of our number. This is our treatment, and these are our perils, as American citizens, in a land of vaunted freedom and equality, in a professedly *Christian* land, because we maintain the self-evident truth, that liberty is the inalienable right of every man, irrespective of clime or color!

In the midst of the mighty commotion that is raging around us, we possess our souls in patience, and stand prepared, in the calmness of innocence, in the firmness of integrity, and in the majesty of conscious rectitude, to encounter all the malice and fury of a guilty and infatuated people. *We shall not yield an inch.* We shall not abandon a single principle, nor suppress a single publication, nor recall a single agent, nor dissolve a single society, nor relax a single effort. Lamenting our past indifference, slothfulness, unbelief, and covetousness, we shall aim hereafter to be more zealous, more active, more believing, and more liberal; for this is our condemnation, not that we have been too ardent and laborious, but that we have not remembered those who are in bonds as bound with them, nor put our souls in their souls' stead, as fully as we ought to have done: for this we are indeed blameworthy.

We acknowledge no earthly leader. God is our strength and shield; our light and defense; and under the banner of the Prince of Peace we rally; so that we cannot desert from the one, nor deny the other. We are persecuted, but not dismayed; cast down, but not destroyed. If any of us, like Stephen, are stoned to death by those who gnash upon us with their teeth, and stop their ears, and run upon us with one accord, we trust that in the agonies of a martyr's death his prayer will be ours: "Lord Jesus, receive my spirit! Lay not this sin to their charge!" If we are beaten with many stripes, and thrust into the inner prison, we trust that, like Paul and Silas, we shall pray and sing praises to God.—If we are nailed to the cross, we pray that the spirit and example of our dying Lord will lead us to exclaim—"Father, forgive them! they know not what they do!" If tyrants and their abettors shall seize us and condemn us to an ignominious death, with the halter about our necks, we will thunder this truth in their ears—*God is against you!* If they shall cut out our tongues, our pens will write in legible characters for their terrified vision—GOD IS AGAINST YOU! And if they burn our bodies at the stake, a voice from our ashes shall peal this condemnation—GOD IS AGAINST YOU!!

Confident of the ultimate deliverance of all who are in bonds, and committing our souls in well-doing as unto a faithful Creator, we calmly abide the issue of these perilous times. Needless provocation we have no wish to excite; unnecessary hazard we have no motive to encounter. We charge you, fellow-citizens, in the fear of God, not to run with the multitude to do evil; not to espouse the cause of the oppressor against his bleeding victim; not to believe the numerous allegations of those who are unblushingly co-operating to protect a system of cruelty and oppression; not to bring upon your souls the execration of the world, and the wrath of Almighty God, by helping, whether passively or actively, to reduce your own species—your own countrymen—to chains and servitude.

Hearken—thus saith the Lord: "Rob not the poor, because he is poor; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the soul of those that spoiled them." *Proverbs* xxii. 22, 23.

"Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." *Jeremiah* xxi. 12.

In behalf of the abolitionists of this country, generally, do we venture to put forth this Appeal.

Communications.

ANTI-SLAVERY REMINISCENCES.—No. 3.

SOUTH SCITUATE, Dec. 18, 1841.

MY DEAR FRIEND:

If I ever boast of anything, it is this; that I was a member of the Convention that instituted the American Anti-Slavery Society. That assembly, gathered from eleven different States, was composed of devout men of every sect, and of no sect, in religion—of each political party, and of neither. But they were all of one accord. They evidently felt that they had come together for an object higher and better than that of any sect, or either party. Never have I seen men so ready, so anxious to rid themselves of whatsoever is narrow, selfish, or merely denominational. I was all the more affected by the manifestation of this spirit, because I had been living for ten years in a community where every one, who was not of a certain faith, was peremptorily proscribed. In the Convention at Philadelphia, there were but two or three of my sect, which you know has but few avowed adherents any where except in the eastern half of Massachusetts, and which was then even more than now especially obnoxious to all other religionists in the land; yet we were cordially treated as brethren—admitted freely, without reserve or qualification, into that goodly fellowship. They were indeed a company of the Lord's freemen—a devout company. And the most sacred regard for the rights of the human mind, no less than for the other natural rights of man, was shown from the first to the last moment of their meeting.

Much the largest number of any one sect, in the Convention, were what are called orthodox Christians.—There were eleven or twelve ministers of that name.—Yet I distinctly remember that some of them were the most forward, eager to lay aside everything sectarian.—And their generous example was gladly followed by all others.

At the suggestion of an orthodox brother, and if I remember correctly, without a formal vote of the Convention, our President—Beriah Green, an orthodox minister—readily condescended to the scruples of our Quaker brethren, so far as not to call upon any individual to offer prayer. But at the opening of our sessions each day, he gave notice that a portion of time would be spent in prayer. Any one prayed aloud, who was moved so to do.

It was at the suggestion, also, of an orthodox member, that we agreed to dispense with all titles, civil or ecclesiastical. Accordingly, you will not find in the published minutes of that Convention, appendages to any names. Neither D. D. nor Rev. nor Hon. nor Esq.; no, not even plain Mr. We met as fellow-men in the cause of our common humanity.

When the resolution was read, that recommends the institution of a monthly concert of prayer for the abolition of slavery, a Quaker member objected to its passage, on the ground that he believed not in stated times and seasons for prayer, but that then only can we truly pray when we are moved to do so by the Holy Spirit.—Effingham L. Capron, a member of the same religious denomination, immediately rose, and earnestly expressed his regret that his brother had interposed such an objection. For, said he, "this measure is only to be recommended by the Convention, not insisted on, much less incorporated into the Constitution of the Society; and such is the liberal, catholic spirit of all here present," he added, "that I do not suspect any one wishes to urge the measure upon those, who would have conscientious scruples against it." "Certainly not, certainly not," said the mover of the resolution. "Certainly not!" responded several from different parts of the hall. On this explanation, the brother withdrew his opposition, and the resolution passed, nem. con.

A considerable number of women were in constant attendance upon the meetings of the Convention, which continued three days, successively, without adjournment for dinner. On the second day, in the midst of a very interesting debate, (I think it was on the use of the productions of slave labor,) we heard a female voice. It was Lucretia Mott's. She had risen and commenced speaking, but was hesitating, because she feared that the larger part of the Convention might think it "a shame for a woman to speak in a church"—and she was unwilling to give them offense. Her beautiful countenance was radiant with holy thoughts, that had moved her to speak; and the expression was made all the more engaging by the emotion of doubt, with which it was suffused. Our President—Beriah Green—conferred not with flesh and blood, but, filled as he then was with the spirit that animated the whole body, at once, without waiting for the formal sanction of the Convention, cried out, in the most encouraging manner, "Go on, ma'am, we shall all be glad to hear you!" and "go on! go on!" was heard from every quarter of the Hall. She did go on; and no brother who was there will dissent from me when I add, that she made a more impressive and effective speech, than any that was made in the Convention, excepting only our President's closing address. Lucretia Mott afterwards spoke repeatedly; and one or two grateful amendments, in the language of our Declaration, were made at her suggestion. Two other excellent women also took part in the discussions of the Convention: Esther Moore, and Lydia White. Now, that no brother was scandalized by this procedure, (and brother A. A. Phelps was there,) we have evidence enough in the following resolution, which was passed near the close of the third day, without dissent, or a word to qualify or limit its application: "Resolved, That the thanks of this Convention be presented to their female friends, for the deep interest they have manifested in the cause of anti-slavery, *during the long and fatiguing session of the Convention.*" Was not the fact, that three of our female friends had taken an active part in the proceedings of our meetings—had spoken repeatedly in the church—must not this fact have been prominent to the view of every one, who was called to vote upon that resolution? And yet I do aver, that I heard not a word, either in or out of the Hall, censuring their course, or expressing regret that they had been allowed to take part in our discussions. Far otherwise: it seemed to be regarded as another of the many indications we had seen, of the deep hold which the anti-slavery cause had taken of the public heart. We remembered, in the history of our race, although women had ordinarily kept themselves in the retirement of domestic life, yet, that in all the emergencies of humanity—in those difficult passes, which have tried men's souls, and from which we date the several advances of mankind—that women have always been conspicuous—at the martyr-stake, in the councils of Church and of State, and even in the conduct of armies. We therefore hailed the deep interest, manifested by them in the cause of our oppressed countrymen, as an omen that another triumph of humanity was at hand. No one suggested that it would be well to invite the women present to enroll their names, as members of the Convention. This was not proposed, because it was not thought of in season. But I have not a doubt, such was the spirit of that meeting, that if the proposal had been made, it would have been acceded to joyfully, by a large majority, if not by all. We had not convened there to shape our enterprise to the received opinions, or usages of any sect or party. We were not careful to do what might please the scribes and pharisees, and rulers of the people. We had come together at the cry of suffering, wronged, outraged millions. We had come to say and do what we hoped would rouse the nation to a sense of her tremendous sin. We were willing, we were anxious, that all who had ears to hear, should hear "the truth which only tyrants dread." And I have not a doubt, that at that time we, all of us, should have readily consented that every one, (man or woman,) who had the power, had also the right to utter that truth—to utter it with the pen, or with the living voice—to utter it at the fireside, in the private circle, or to the largest congregation, from the pulpit, or from the house-top. It was not then in our hearts to bid any one be silent, who was moved to speak for those, in our land, who were not permitted to speak for themselves. We were willing that the very stones should cry out, if they would.

Yours, truly,

SAMUEL J. MAY.

LETTER FROM IRELAND.

DUBLIN, 30th of 11th mo. 1841.

ESTEEMED FRIEND:

It is very easy to *talk* anti-slavery here, and to make brave resolutions concerning what we would do, if exposed to all the discouraging obstacles you have to contend with in America. I will not, therefore, boast much; for perhaps we should prove recreants to the good cause, if such trial of our faith were made; but it seems to me well to offer an occasional word of encouragement to our friends; and my heart is moved to tell them how constantly and earnestly I and mine desire their success, and how fervently we bid them God-speed.

You have indeed more cause for encouragement than despondency. The numbers among you obviously increase, who, though they "see through a glass darkly," yet do see the horrors of slavery, and honestly wish for its abolition. Your *ancient* ones in the cause seem to retain their energy wonderfully; in fact, they appear to go forward with increased strength. This is eminently the case with the noble editor of the Philanthropist and his brave supporters. It is plain enough that the palmy, quiet, unmolested days of slavery are at an end.

Be not disturbed at the lowering clouds of slaveholding wrath. The South cannot stay your hand, though backed by Cincinnati; that city which has so shamelessly disgraced herself in the eyes of the civilized world. She deserves to be classed with New Orleans, for her hostility to freedom, and her wicked, demoniac efforts to drive a whole class of free citizens from their homes and hearths, into the wilds of Liberia. The veriest despot on earth should blush to exhibit such a spirit. But these things are merely convulsive throes of the struggling monster; he has received his death-wound.

I confess that I *am* surprised at the manner in which Massachusetts has disgraced herself, in the management of the Eastern Railroad! Verily it has amazed us here in Ireland. Kentucky would have been ashamed of such proceedings; though the darker parts of Ohio might have done such deeds at their master's bidding. But Massachusetts! Free old Massachusetts!

I have read Stephen A. Chase's own account of the matter; and I find no justification of such conduct, even if there had been no blows given. But blows were struck; and an Orthodox Friend remains one of the directors, in pay of the railroad!

Stephen Chase, I know thee not; but I tell thee Irish Friends blush for thee! We blush for this "Quaker" act; for it is deeply disgraceful to our Society. The Society, jealous as it is of its good name, ought to clear itself of this foul stain. What! an Orthodox Friend admitting the principle that man's brotherhood to man is changed by the color of the complexion! An Orthodox Friend an accomplice in physical force! Where is the spirit that actuated John Woolman, and Anthony Benezet, of whose consistent words and deeds Irish Friends love to cherish the memory, as an illustration of genuine Quakerism?

Some urge that it was Stephen Chase's employment; and that he could not refuse to do the bidding of those above him in authority. Are then our principles sunk so low, that any should be found among us to advocate a course like this? Are we to do the bidding of those from whom we receive our wages, without asking whether the monitor within approves, or not? Was it for *such* principles that George Fox prayed, struggled, and suffered? Was it for *such* fruits that John Woolman, and other faithful ones, endured buffeting and contumely, even unto the end? Strong as Quakerism is, (and I believe it is founded deep in Scripture truth,) if its supporters will defend such doctrines and transactions as these, I say let the whole fabric crumble in the dust, and another more worthy rise upon its ashes.

Orthodox Friends of America, allow one, who holds the same views that you do concerning the sacred truths of the New Testament, and who most fully believes in the gift of divine direction, as revealed to the inner man, to ask you a few questions. I am far from supposing that you would not generally condemn the act to which I have alluded. But has not prejudice against color crept deeply into your midst? Can you lay your hands on your hearts, and say sincerely, "All mankind are my brethren; I know no difference in man on account of his complexion?" Has color never weighed a feather in the balance, to influence your reception or rejection of a member? Are your doors thrown open to the colored and the white man with equal hospitality? In Philadelphia, where Friends are so large a body, and colored people so numerous, do the oppressed negroes and mulattoes flock to our meetings, as to a place of refuge? Do they sit, indiscriminately, with white people, or are they made to feel that they are inferiors? Would they, however worthy in character, however neat and respectable in personal appearance, be invited, under any circumstances, to honorable seats? I do not speak inconsiderately. I am not urging fellowship with vice, in filth and rags; but I ask you, with earnest solemnity, whether you are clear of distinctions *merely* on account of color? I wish that Friends in New-York, too, and in every part of the American Union might give these questions their serious consideration.

Some urge that Friends in America are prevented from acting in the anti-slavery cause, because some indiscreet persons have "gone too far." To such, I would reply, "Friend, what will it avail thee, at the final judgment, to say, 'I passed by on the other side, I forbore to aid the sick, the wounded, and the oppressed; because others were doing it with too much zeal, or in a way I could not approve?'"

Friends in America, I earnestly entreat you to look well to your standing. Watch yourselves narrowly. See to it, that the plague-spot of mammon is not among you. Remember your principles, and by them test your actions. Do not try to shield your own inactivity behind what you deem the excessive zeal of others. If a good cause is mismanaged, the more need is there that the wise among you should come forward to carry it on in the right spirit.

My earnest desire is to avoid a judging spirit. I tremble at it in view of my own imperfections. I am far from assuming any superiority over those whom I address. Had I lived in America, I might, like them, find it very hard to withstand the inroads of a general prejudice. But I know that this prejudice is wrong; and I have an affectionate desire to extend the light I have, to my brethren in religious profession. It may be asked why I choose such a channel of communication with you? I answer, that I do it because I have good reason to suppose that a more suitable one would be closed against me. The American "Friend" copied a paragraph from an English paper, stating that colored people were freely admitted into English society, and that a worthy young colored man, Charles Lenox Remond, sat on the same platform with Elizabeth Fry, and the Duchess of Sutherland. But they introduced it with a pitiful apology; saying they merely quoted it as an article of news—not meaning to imply that such a state of things should exist in their own country. It would be useless for me to offer this letter to such a channel of communication; I therefore seek a more consistent vehicle to convey my sentiments to such of my brethren as may chance to read the Standard.

I honor the Society for their humane exertions in behalf of the deeply-injured and oppressed Indians; but I cannot but marvel how it is, that, while their testimony is so uniform with regard to the red man, the way is so constantly closed up, as it regards the poor slave. I cannot understand it. I am well aware that Friends compassionate the colored class. I know that they have colored schools, and that they pity and assist many colored individuals. But the question is, do they pander to the sinful national prejudice? Ought not the whole action of the Society to be directed toward the destruction of this prejudice? Ought not their schools to be open to *all* who need instruction, without any invidious distinctions of color? May these questions, which I ask in a most fraternal spirit, sink deep into the hearts of my fellow-professors.

AN IRISH FRIEND.

[*Extract of a Letter from a Correspondent in the West.*]

MERCHANDIZE FORWARDED.

There is a forwarding-merchant in Ohio, at one of the ports on Lake Erie, who is also a good abolitionist. The northern emigrants who take that rout, are directed to him, and he sees them safely on board a boat for Canada. Some have threatened to prosecute him; but he says, "I am a forwarding-merchant, and must of course send on *all property* committed to my care."

B.

ADDRESS

Of the Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, to the subscribers to the Pennsylvania Freeman, and members of Anti-Slavery Societies, in Eastern Pennsylvania.

Upon the conclusion of the arrangement for supplying the subscribers to the Freeman with the Anti-Slavery Standard, we deem it proper to address you.

Our object is to keep the subject of slavery, and the duty of its abolition constantly before the people. For this purpose it is intended to employ an increased number of competent lecturers; to print occasionally a large edition of the Pennsylvania Freeman, containing arguments on the general question of emancipation, and the duty of the whole people in relation to it, to distribute gratuitously through Eastern Pennsylvania; to procure the publication of anti-slavery matter in the newspapers of our Commonwealth; and to extend as far as it lies in our power, the circulation of the Anti-Slavery Standard.

The Standard will be forwarded by the railroad to Philadelphia, and there mailed for such subscribers as order and pay for it, through the Philadelphia Anti-Slavery Depository, No. 31 North Fifth street. By this arrangement the postage will be less than if the papers were mailed at New-York.

The objects to which we have adverted will be pursued with energy and effect, in proportion to the degree of assistance that we shall obtain from our constituents, and other friends of the cause. Contributions will at all time, be gladly received, at the Depository, or they may be made through the local anti-slavery society. Those who desire their contributions appropriated in any particular manner, are requested to express their wishes, and they shall be complied with.

We would respectfully urge upon you the importance of obtaining subscribers to the Standard. There are too many abolitionists who have not kept pace with the progress of the cause, some perhaps have even gone backward. The reason in many cases is their not taking an anti-slavery paper: thereby missing the many facts bearing on the question, which are continually developing, and which furnish a basis for the most effective arguments. This ought not so to be. We therefore urge you to perseverance until every family professing attachment to anti-slavery principles become a subscriber to some anti-slavery paper.

A great expense may be saved, probably $500 a year, if our friends will make their payments with promptness and punctuality, so that we need not be compelled to send for the amount of their subscriptions. We trust therefore, that all will bear in mind, that they will render an increased aid to the cause by forwarding their payments promptly, and without expense to the society.

We respectfully ask our friends to furnish us with lists of the names of such persons not yet identified with the movement, as will be likely to receive and read the extra numbers of the Freeman, which we contemplate publishing for gratuitous distribution.

Your committee will endeavor to labor with industry and renewed zeal to convert the people to a just course of action in reference to slavery. We ask your aid as societies, and as individuals. If your feel the importance of the cause, and have confidence in us, we shall obtain your support and co-operation.

The State meeting, which has just been held, affords the strongest proof that harmony of feeling begets a mutual confidence, from which harmony of action will follow. The result of this confidence may be seen in the voluntary subscriptions made at that meeting. We ask a continuance of the liberality manifested on that occasion. Upon those who attended that meeting, and shared in the good feeling that pervaded it, and witnessed the solemnity with which it closed, we confidently depend for a vigorous seconding of the new impulse which we trust has been given to our righteous cause: and upon those who were absent we rely for a laudable emulation in good works.

DANIEL NEALL, *President.*

HAWORTH WETHERALD, *Secretary.*

Philadelphia, 1st mo. 1st, 1842.

MASSACHUSETTS FAIR.

In compliance with the urgent request of several friends, I left home on the 21st ultimo, for Boston, to join a numerous band of true, open-hearted friends of the anti-slavery cause, who were expected to assemble in that city, at the time of holding the Fair. I arrived, next morning, at the hospitable mansion of Ellis Gray Loring, by whom, and his amiable and intelligent family, I was received with the most cordial welcome.

About twelve o'clock, I went to the Fair, at Amory Hall, a large, light, and elegant room, well adapted to the purpose. The tables were arranged round the hall, and in the centre, so as to leave free passage for the inspection of the articles, which were of great beauty and variety. Some were useful, some ornamental; and there was a large collection of toys for children. At each table stood a woman to superintend the articles for sale; and a more intelligent and pleasing company I have seldom met with. They were mostly young, and belonged to Boston and its neighborhood; but some had come from a considerable distance.

The room was soon well filled with purchasers.—Among them were many of the most distinguished citizens, who appeared highly gratified, though not connected, with the anti-slavery cause. Among the visiters, was Lord Morpeth, late Lord Lieutenant of Ireland. (I would call him by his Christian name, if I knew it, for it is plain enough he was not baptized Lord.) His manners were extremely friendly and agreeable, and he expressed himself highly pleased with the exhibition. He attended frequently, made some presents to the Fair, and purchased several articles. I had an interesting conversation with him on the subject of anti-slavery; in the course of which I alluded to the Amistad captives, and the case of the Creole, as striking proofs, among many others constantly arising, that Divine Providence was visibly at work for the overthrow of slavery. In answer to my questions, he said there could not be the slightest probability that Great Britain would be so inconsistent with herself as to restore those slaves to bondage; even with regard to the nineteen concerned in the mutiny, it was his opinion that England would not be required to surrender them by the law of nations; and certain it was, she would have no disposition to do so.

I was at the Fair almost every day, until it closed, on the 29th; and was highly gratified to observe that the most perfect decorum prevailed. There was nothing bordering on frivolity, or lightness. Everything was chaste, dignified and refined. In fact, I thought it might be viewed as a model of true politeness.

It was a cheering and strengthening occasion. I was reminded of the saying, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." It was animating to witness so many young people collected together, on an occasion so interesting. It seemed as though they were just entering upon a theatre of usefulness, which I cannot but hope will in after life produce much good fruit. It was likewise a matter of no small gratification to see such a large collection of persons of different religious opinions, kindly saluting each other, and bound together by the ties of affection; all uniting, as the voice of one man, in the most noble and dignified testimony that can engage the attention of the human family—even that against oppression and cruelty.

The donation of articles from England, Scotland, and Ireland, was extremely liberal. Some estimate of the quantity may be formed from the fact, that the freight on them cost one hundred dollars. The articles were generally valuable, and met with a ready sale.

About $2,200 were made, after expenses were deducted; and ample materials remained on hand for another handsome Fair. This I think was doing well.

ISAAC T. HOPPER.

ANOTHER DEVELOPMENT OF COLORPHOBIA.

SOUTH KINGSTON, R. I. Dec. 20, 1841.

Since I have had the privilege of travelling in connexion with Frederic Douglas, the fugitive *prodigy*, my mind has been unusually exercised on the subject of prejudice against color. No friend of humanity can witness the inveteracy of caste, with which the community seems to be thoroughly infected, without experiencing the most painful sensations. I am more and more convinced of the great mistake into which many of our friends have fallen, in supposing our work to be almost accomplished. It is true the friends of the slave have passed through many severe trials, and have gained many important victories; but if we think our work almost consummated, begin to lay off our armor, and betake ourselves to the "*quiet*," the question may be asked with as much propriety as on a former occasion, "*What! canst thou not watch one hour?*"

The great and glorious principles of Christianity, and republicanism, must be more thoroughly diffused, extensively received, and generally practised, before the people of the North, are prepared to begin to move in the abolition of southern slavery. I have been prompted to preface what follows, with these remarks, in consideration of the *hate* which is rife in the community.

On Saturday afternoon last, amidst a most furious snow storm, Frederic Douglas and myself, took passage in the cars of the Stonington and Providence Railroad Company, for Westerly, twenty-four miles distant.—Several *spare* cars were on the train, which would have accommodated more than a *hundred* passengers; but not more than ten or twelve were on board.

I entered a long car, and Frederic followed immediately after; but before he had entered the door, the conductor seized hold of his coat, and ordered him into the "*Jim Crow car.*" I, of course, followed, and took a place with Frederic in the "*cage;*" in which we found several shovels, and other

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JANUARY 6, 1841.

SOCIAL COMMUNITIES.

To assert that labor is not the destiny of man, is to deny evidence; to assert that labor is the destiny of man, and that it cannot become for him a source of happiness, is to calumniate the Creator.
C. Vigoureux.

When an idea continually reappears in the history of the human mind, it is strong presumptive evidence that it is in accordance with the wants of man, and in harmony with the higher laws of his nature. Such an idea is the principle of association, for the common benefit of all. Hitherto, all attempts to embody it have been failures, in a greater or less degree; because they have all been sectarian in their character; that is, they were intended to carry some *one point*, to effect some *one object*. They were not broad and universal in their character.—They left some of the facultics to die of inertness, and smothered some emotions, which nature intended should live.

The old monastic establishments, strong as are our Protestant prejudices against them, and unquestionably corrupt as they were, in many respects, were yet not without beneficent uses and attractive features. They gave a home to the houseless, food to the hungry, and protection to the friendless. The poverty-stricken pilgrim could travel on with a light heart, singing to his shadow in the moonshine, secure that before darkness closed around him, he should arrive at some abbey gate, never closed against the weary wanderer. The blazing fire on the broad hearth-stone, and the savory supper in the refectory, so freely given, seem indeed like a beggar's paradise, compared with the cold and stinted charity of our asylums and alms-houses. And many of those old monks, especially in the early days of the Catholic church, were innocent and holy men, who loved each other with the kindliest sympathy. I cannot say, with Mary Howitt, that "I would call back again those abbey gardens old;" though with them I could bring,

> "The poor lay-brother
> That loved the flowers so well;
> Who laid the abbey-gardens out,
> With all their fancies quaint,
> And loved a little flower as much
> As his own patron saint."

I would not bring them back, because their mission being ended, they became a bad incumbrance. From inherent faults in their constitution, their tendency was toward corruption. Emotions in their nature holy had been so perverted and degraded, that they were utterly rejected as sensual and profane, and were allowed no healthy and appropriate field of action. A large portion of the faculties, too, lay dormant; for religion was made the *only* business of life, instead of a pervading sentiment, over all its employments and its pleasures, like sunlight on a landscape.

The only Protestant form of monachism is found among the Shakers; or, as they like to be called, the Community of United Brethren. They, too, counteract natures plainest, and, strange as it may sound to them, her *highest* laws. With them marriage is unholy; and of course, all the strong and deep affections between husband and wife, parents and children, must be repressed. The heart has no home for its purest and most powerful sympathies; and their women look like home-sick ghosts. With them, as with the monks, a large class of faculties, as well as emotions, lie dormant. Literature and the arts are excluded. Intellect employs itself almost solely in arranging the best contrived comforts for the outward man.*

Certain advantages, which they derive from co-operation and community, are too obvious not to strike the most superficial observer. They have a greater amount of comfort, at less expense, than any other people in the world; they do a greater amount of work, with less labor and outlay of money, than any other; and they bring their work to a higher degree of perfection than any other. This arises from division of labor, according to the saying that "many hands make light work;" and from having every species of machinery at command, by means of their united funds. These things indicate that there are some right principles at work in their organization.

It has been computed that if every man and woman performed an equal share of manual labor, the entire work of the world might be done most perfectly by devoting to it four hours a day each; allowing for the present lavish expenditure of vanity and sensuality. It is rather a singular coincidence that a Shaker, belonging to one of their largest establishments, told me that the immense amount of all their agricultural, mechanical, and manufacturing operations, required but about four hours a day, on an average, from each individual.

The misfortune is, that the absence of the domestic relations, of literature, science, and art, leaves unoccupied the spare hours thus obtained by wise, economical arrangements. The empty countenances and listless movements of their women, the narrow and trivial character of their conversation, the absence of all gracefulness—in a word, the general rigidity of moral outline—show that there are some wrong principles at work in their system.

Yet even with these disadvantages, their establishments are in many respects a blessing to the community in the midst of which they are situated. We will leave out of the account their example of neatness and industry; that their brooms, baskets, sieves, &c. are without equals in the market; and that their herbs and garden-seeds are of the very best, because gathered in season, and carefully prepared. In addition to this, they perform, to some extent, the kindly office of the old convents. "Many insulated beings exist even in this happy land; surrounded with prosperous families, but amalgamated with none, and lonely in the crowd. Single women without protectors; orphan children without relations; pilgrims in the world, struck with melancholy on the way; all those who, in one way or another, seem left out of the game or the battle of life, furnish recruits to the Shakers."

Still, even to such weary and way-worn travellers, there is much that is repulsive in these neat and thriving establishments. Nature cries out spontaneously, that where she is fettered and dungeoned, she will not live. Hence other plans of co-operative labor have been formed, and failed; some from one cause, and some from another.

Owen's, which had many rational features, was ill adapted to the wants of man. The religious sentiment, the tendency to worship, without which the human soul cannot live, was not provided for in his system; and licensed sensuality destroyed the sacredness of domestic relations, as effectually as the unnatural restraint of the Shakers.

*The following anecdote will serve to illustrate the perfection of their economical system. A traveller who lodged at one of their establishments, observed a little bag hanging on the post of every bed. He inquired its use, and was told that the women kept them to put in every feather that might escape in shaking the bed and pillows.

The Saint Simonians were likewise infidels; and moreover aimed to overthrow the government of France.

After all these mistakes, the puzzling problem seems at last in a fair way of being solved by the writings of Charles Fourier. So far as we can understand his system, (for he writes in a technical and unattractive style,) he seems to have devised a plan which more effectually provides for *all* the wants of the human soul, than any that has yet been proposed. As a joint stock investment, were it not for our ignorance of such matters, we should venture to speak of it in strong commendation; the sacredness of the domestic relations are preserved; each man and woman may enjoy their household meals undisturbed, instead of eating at a public table like the Shakers; woman is in all respects made the equal of man; individual taste is left unfettered; the intellectual faculties can have free exercise and full development; refusing to intermingle with politics, it can thrive, though not equally well, under any form of government; its members may cherish and manifest the religious sentiment, each in his own way, as they do under our government. The idea on which this system is based, is not a religious one; else would the establishments be sectarian in their character. We should define its central idea to be *the wisest and most profitable investment of time, skill, and capital.* In fact, it aims at a complete revolution in political economy; and because it would render labor easy, by co-operation and mechanical skill, and ennoble it, by a union with mental and moral refinement, it names itself The System of Attractive Industry.

Such a system at least deserves candid investigation. Would not the annual division of a fund produced by united skill and labor, destroy the spirit of *bargaining*, by making the interests of the whole community most obviously the interest of each individual? Why should I wish to lower the price of my neighbor's wares, when the higher their price in the market, the larger would be my dividend? If a system *can* be discovered, which will exorcise the demon of speculation, assuredly, the millenium will be near at hand. If Charles Fourier *has* discovered such a moral propelling-power, a greater than Fulton has arisen. His scheme is now laughed at by a large majority, as wild, visionary and impracticable.—That it is imperfect, is only saying that it is human; that the first attempts to carry it into operation will be failures, is very probable. But it is nevertheless true that *this strong tendency to association is the nucleus of a great Idea, destined to work miracles in its progress*; and if we mistake not, Charles Fourier has done more than any other individual has yet done to develop this Idea. The agonizing amount of suffering, the frightful increase of crime, the obvious fact that our institutions tend to produce, with accelerated power, the very evils they are meant to cure—these, and many other symptoms, indicate that the superstructure of society rests on wrong foundations. If Fourier, or anybody else, can give us light on the subject, let us accept it thankfully, and with candid, earnest minds, strive to disentangle the false from the true.

Charles Fourier was born at Besançon, in France, in 1772, and died at Paris, in 1837, aged sixty-five years. For forty years, he devoted the powers of an original and highly-cultivated mind to the discovery of the true laws by which society should be governed, and its miseries prevented. He made many urgent appeals for a practical trial of his system, and offered many strong arguments, and careful calculations, to prove that such an association would prodigiously increase national wealth and prosperity. But though he had very warm admirers, his views were not generally understood, or his predictions believed. He died without any prospect of realizing the object he had so near at heart.

Some fifteen or sixteen volumes, which he wrote in illustration of his system, have been condensed into a single volume, by Albert Brisbane, of New-York, under the title of "The Social Destiny of Man."

From a sneering article in the high tory paper, called the London Times, we learn the following interesting particulars:

"The old Abbey of Citeaux, one of the most illustrious remnants of the middle-age splendors of France, has been purchased by an Englishman, named Young, for the sum of 1,300,000f; and the journals announce that it will be presently erected into a model-phalansterium, upon the plan of Owen's institution at New Lanark, which has turned out so complete a failure. If the statements which have appeared in several of the Parisian newspapers be correct, the transaction referred to is another and most conclusive demonstration that 'a fool and his money are easy parted.' The 'Phalansterium,' as it is termed, is to be a receptacle for those who choose to give in their adhesion to the principles of Charles Fourier, the French Owen. It is said, that in addition to the enormous outlay already incurred, Mr. Young has likewise promised to lay out a million of francs, upon the establishment of the colony.

"Already the prospectus of the new community has been launched into the bosom of the Socialist ocean. It invites all mankind in general, without distinction, reservation or exception, to betake themselves to the Phalansterium, promising them a sufficient *minimum* of existence, through which they will be enabled to pass hereafter days interwoven of silk and golden tissue, and, in brief, to live as lived of yore the monks of the fat Abbey of Citeaux.

"The locality chosen for this institution is one of the most delightful in the south of France. The abbey, which is about to be converted to uses so alien from the intentions of its founder, is one of the oldest in France; having attained to great eminence at the period of the war against the Albigenses at the commencement of the twelfth century, being then most richly endowed, and governed by a mitred abbot, whose cruel saying at the siege of Beziers is recorded in his history:—'How shall we know,' said the orthodox soldiers engaged in this iniquitous crusade, 'how shall we know the heretics from the sons of the church?' 'Slay all,' replied the sanguinary monster, 'and Heaven will know its own!'"

The London Phalanx, edited by Hugh Doherty, a highly intelligent disciple of Fourier, copies the above article, with the following remarks:

"Though it contains some ill natured pertness with regard to Mr. Arthur Young, the noble-minded and intelligent founder of this practical attempt to realize the theory of Charles Fourier, and show humanity the way to practical Christianity, we shall offer no remarks, but that it is an *error* to confound the system of Fourier with that of Owen. Perhaps these gossiping wits will not deem Mr. Young so great a novice, when they learn that he is to have eight per cent. interest for his money before the laborers divide the profits, and that the estate is valued at two millions of francs, or £80,000, though it has been bought for £52,000."

In this country, the idea of social communities is beginning to excite considerable interest. George Ripley, formerly a Unitarian clergyman of Boston, a man of great truthfulness and purity of character, and rare intellectual endowments, has commenced an Agricultural Community, at West Roxbury, Mass. which has been in operation about a year. It has labored under the common difficulty of insufficient means; for philanthropists and philosophers are not usually capitalists; but it is said to promise well, both in a moral and economical point of view. In its general features, the plan seems to resemble that of Fourier; but differs from it in some particulars.

Adin Ballou, one of the purest, kindest, and freest of spirits, likewise issued proposals, some time ago, for the formation of a social community. The Roxbury Community would probably have united with him, had he not deemed it necessary to make non-resistance a test of membership. Many, even of those who liked the principle, had strong objections to having it made a test, lest the community should thereby assume a sectarian character. This tendency was as odious to Adin Ballou's mind, as it possibly could be to any one; but he argued that the finances of the community, vested in a common fund, could not be harmoniously managed, if some of the members felt free to draw upon the treasury for law-suits, while other members had conscientious objections to any such appeals.

What we have written, has been merely to convey information on a subject that interests many minds. This is not the appropriate place to answer Mr. Ballou's objection, even if we were prepared to do so; but we may say, in general terms, that we suspect a flaw in any argument, which assumes that it is necessary to fence off an enclosure in the broad field of human freedom.—L. M. C.

THE TWO SIDES OF THE ATLANTIC.

We cordially thank our "Irish Friend," for his excellent letter; and we trust that his earnest exhortations to his brethren will not fall upon their hearts like seed in stony places, or scattered by the way-side.

We likewise thank our friend for a pamphlet, containing four letters to Rev. James Caughey, an American clergymen of the Methodist Episcopal Church, now in Ireland. We heartily wish that every minister, who professes to be an abolitionist, while he apologises for slavery, and strives to gloss over the guilt of American churches, might meet with as plain dealing, and have as searching questions *speered* at him.

If the Rev. James Caughey were in the United States, especially in the southern part, we question much whether he would deem it a duty even to *profess* to be an abolitionist. According to the religious cant of pro-slavery, he would probably, under such circumstances, feel required, for the sake of "the peace of the church," to "preach *only* Christ, and him crucified." As if there *could* be peace, where there is no purity! As if Christ *could* be preached, without therein involving redemption to the slave!

The moral atmosphere is very different on the two sides of the Atlantic; and priestly lungs, as well as others, are strangely affected by the sudden change.—There was Dr. S. of New-York, who, after publicly denying that he had ever been guilty of reading any anti-slavery notices from his pulpit, went across the Atlantic, and figured as a distinguished anti-slavery brother from America. There was the Rev. Dr. C. of Massachusetts, who did his utmost to oppose the formation of anti-slavery societies in his vicinity. A few hours before he went on board a British packet, he called on a friend of mine, and requested him to take notice that he declared himself an abolitionist before he left this country; for he did not wish to have it said that he was made one by English influence. He wore his new laurels while abroad, and returned to evince the same dislike of anti-slavery, which had marked his previous course.

To prove that this rule works both ways, we can tell our correspondent a true anecdote of an *Irish* divine, who brought to this country letters of introduction, as an abolitionist, from Dr. Wardlaw, John Angel James, Geo. Thompson, &c. One, to whom he brought a letter, said to him, in the course of conversation, "I hope when you gain access to American pulpits, you will give your hearers some indication of *British* feeling on this important subject." With smooth and slow enunciation, the clergyman answered, "Such was not the work for which I came to this country. I came to witness the glorious work of the Lord in revivals; and to catch a spark of the flame me self—which I greatly need."

Afterward, meeting W. L. Garrison in a small company, he saluted him with perfect politeness, and said, with most amusing *naivette*, "I thank you, Mr. Garrison, for your kind consideration in not returning my call. In the present state of your country, the appearance of any intimacy between us might diminish my influence, and retard the great work of saving souls; the prospect of which induced me to come to America." We never heard concerning his success in "saving souls," or whether he was afterward in a better way of saving his own.

J. J. Gurney likewise thought that a public testimony against pro-slavery would diminish his usefulness as a Christian minister, and excused himself by saying, such was not the object of his mission. I respect him highly, and believe he is doing a great and good work in the world; but the question will arise in my mind whether he *could* preach genuine Christianity, without involving in it a public, open, and decided disapprobation of the pro-slavery spirit, which prevails in the Society of Friends, as elsewhere. Wherein did his position differ from that of Doctors Hoby and Cox, toward *their* denomination in this country? and is he more excusable than they? If he is not, we cannot consistently apply to them and the Irish divine, the saying, "Give me the Priest's office, that I may have a piece of bread."

LETTERS FROM NEW-YORK.—No. 15.

I wish you a Happy New-Year. A year of brave conflict with evil, within and without—a year of sinless victories. Would that some fairy, whose word fulfills itself in fate, would wish *me* such a year! Yet scarcely are the words written, when I fall to pitying myself, in view of the active images they have conjured up; and my soul turns, with wistful gaze, toward the green pastures and still waters of spiritual quietude, and poetic ease. Yet were the aforesaid fairy standing before me, ready to grant whatsoever I might ask, I think I should have strength enough to choose a year of conflict for the good of my race; but it should be warfare without poisoned arrows, and fought on the broad table-land of high mountains, never descending into the narrow by-paths of personal controversy, or chasing its foe through the crooked lanes of policy. In all ages of the world, Truth has suffered much at the hands of her disciples, because they have been ever tempted to use the weapons her antagonists have chosen. Let us learn wisdom by the Past. The warnings that sigh through experience, and the hope that smiles through prophecy, both have power to strengthen us.

The Past and the Future! how vast is the sound, how infinite the significance! Hast thou well considered of the fact, that all the Past is reproduced in thee, and all the Future prophesied? Had not Pharaoh's daughter saved the Hebrew babe, and brought him up in all the learning of the Egyptians; had not Plato's soul uttered itself in harmony with the great choral hymn of the universe; had not Judean shepherds listened, in the deep stillness of moonlight, on the mountains, to angels chanting forth the primal notes whence all music flows—Worship, Peace, and Love; had any one of these been silent, wouldst *thou* have been what thou art? Nay, thou wouldst have been altogether another; unable even to comprehend thy present self. Had Christianity remained in dens and caves, instead of clothing itself in outward symbols of grandeur and of beauty; had cathedrals never risen in towered state,

> "And over hill and dell
> Gone sounding with a royal voice
> The stately minster bell;"

had William, the Norman, never divided Saxon lands by force, and then united his new piratical state in solemn marriage with the Church; had Luther never thrown his inkstand at the Devil, and hit him hard; had Bishop Land never driven heretics, by fire and faggot, to the rocky shores of New England; had William Penn taken off his hat to the Duke of York—would thy present self have been known to thyself, couldst thou have seen its features in a mirror?

Nay, verily. Thou art made up of all that has preceded thee; and thus was thy being predestined. And because it is thus in the inward spirit, it is so in the outward world. Our very shawls bear ornaments found in Egyptian catacombs, and our sofas rest on the mysterious Sphinx; Caryatides, which upheld the roof of Diana's ancient temple, stand with the same quiet and graceful majesty, to sustain the lighter burden of our candelabras and lamps; and the water of modern wells flows into vases, whose beautiful forms were dug from the lava of long-buried Herculaneum.

Truth is immortal. No fragment of it ever dies. From time to time, the body dies off it; but it rises in a more perfect form, leaving its grave-clothes behind it, to be, perchance, worshipped as living things, by those who love to watch among the tombs. Every line of beauty is the expression of a thought, and shares the immortality of its origin; hence the beautiful acanthus leaf is transferred from Corinthian capitals to Parisian scarfs, and English calicoes.

It is said that the bow of a violin drawn across the edge of a glass covered with sand, leaves notes of music written on the sand. Thus do the vibrations of the Present leave its tune engraven on the soul; and in the lapse of time, we call those written notes the language of the Past. Thus art thou the child of the Past, and the father of the Future. Thou standest on the Present, "like the sea-bird on a rock in mid ocean, with the immensity of waters behind him, ready to plunge into the immensity of waters before him."

Tthou art a reformer; beware of the dangers of thy position. Let not the din of the noisy Present drown the music of the Past. Be assured there is no tone comes to thee from the far-off ocean of olden time, which is not a chord in the eternal anthem of the universe; else had it been drowned in the roaring waves, long before it came to thee.

Reform as thou wilt; for the Present and the Future have need of this; but let no rude scorn breathe on the Past. Lay thy head lovingly in her lap, and let the glance of her eye pass into thine; for she has been to thee a mother.

> "I can scorn nothing which a nation's heart
> Hath held for ages holy: for the heart
> Is alike holy in its strength and weakness;
> It ought not to be jested with, nor scorned.
> All things to me are sacred that have been.
> And though earth, like a river streaked with blood,
> Which tells a long and silent tale of death,
> May blush her history, and hide her eyes,
> The Past is sacred—it is God's, not ours.
> Let her and us do better if we can."

At no season does the thoughtful soul so much realize that it ever stands "between two infinities"—never does it so distinctly recognize the presence of vast ideas, that look before and after, as when the Old Year turns away its familiar face, and goes off to join its veiled sisterhood beyond the flood. It is true that *every* day ends a year, if we could but realize it; and that which precedes our birth-day does, in an especial manner, end *our* year; yet is there somewhat peculiarly impressive in that epoch, which whole nations recognize as a foot-print of departing time.

The season itself has a wailing voice. The very sky in spring-time laughingly says, "How do you do?" but in winter it looks a mute farewell. "The year is dying away," says Goethe, "like the sound of bells. The wind passes over the stubble, and finds nothing to move. Only the red berries of that slender tree seem as if they would fain remind us of something cheerful; and the measured beat of the thresher's flail calls up the thought that *in the dry and fallen ear lies so much of nourishment and life.*"

Thus Hope springs ever from the bosom of sadness. A welcome to the New-Year mingles with our fond farewell to the old. Hail to the Present, with all the work it brings! Its restlessness, if looked at aright, becomes a golden prophecy. We will not *read* its prose, and count our stops, as schools have taught; but the heart shall *chant* it; and tones shall change the words to music, that shall write itself on all coming time.

* * * * * * * * *

New-York welcomes the new year, in much the same style that she does everything else. She is not prone, as the Quakers say, "to get into the stillness," to express any of her emotions. Such a hubbub as was kept up on the night of the 31st, I never heard. Such a firing out of the old year, and such a firing in of the new! Fourth of July in Boston is nothing compared to it. The continual discharge of guns and pistols prevented my reading or writing in peace, and I took refuge in bed; but every five minutes, a lurid flash darted athwart the walls, followed by the hateful crash of fire-arms. If any good thing is expressed by that sharp voice, it lies beyond the power of my imagination to discover it; why men should choose it for the utterance of joy, is more than I can tell.

The racket of these powder-devilkins kept me awake till two o'clock. At five, I was roused by a stout Hibernian voice, almost under my window, shouting "Pa-ther!" "Pa-ther!" Peter did not answer, and —— off went a pistol. Upon this, Peter was fain to put his head out of the window, and inquire what was wanted. "A bright New Year to ye, Pa-ther. Get up and open the door."

The show in the shop-windows, during the week between Christmas and New-Years, was splendid, I assure you. All that Parisian taste, or English skill, could furnish, was spread out to tempt the eye. How I did want the wealth of Rothschild, that I might make all the world a present! and then, methinks, I could still long for another world to endow. The happiness of Heaven must consist in loving and giving. What else is there worth living for? I have often involuntarily applied to myself a remark made by Madame Roland. "Reflecting upon what part I was fitted to perform in the world," says she, "I could never think of any that quite satisfied me, but that of Divine Providence." To some, this may sound blasphemous; it was, however, merely the spontaneous and childlike utterance of a loving and liberal soul.

Though no great observer of times and seasons, I do like the universal custom of ushering in the new year with gifts and gladsome wishes. I will not call these returning seasons notches cut in a stick, to count our prison hours, but rather a garlanding of mile-stones on the way to our Father's mansion.

In New-York, they observe this festival after the old Dutch fashion; and the Dutch, you know, were famous lovers of good eating. No lady, that *is* a lady, will be out in the streets on the first of January. Every woman, that *is* "anybody," stays at home, dressed in her best, and by her side is a table covered with cakes, preserves, wines, oysters, hot coffee, &c.; and as every gentleman is in honor bound to call on every lady, whose acquaintance he does not intend to cut, the amount of eating done by some fashionable beaux must of course be very considerable. The number of calls is a matter of pride and boasting among ladies, and there is, of course, considerable rivalry in the magnificence and variety of the eating tables. This custom is eminently Dutch in its character, and will pass away before a higher civilization.

To furnish forth this treat, the shops vied with each other to the utmost. Confectionary abounded, in the shape of every living thing; beside manythings nowhere to be found, not even among gnomes, or fairies, or uncouth merrows of the sea. Cakes were of every conceivable shape—pyramids, obelisks, towers, pagodas, castles, &c. Some frosted loaves nestled lovingly in a pretty basket of sugar eggs; others were garlanded with flowers, or surmounted by cooing doves, or dancing cupids. Altogether, they made a pretty show in Broadway—too pretty—since the object was to minister to heartless vanity, or tempt a satiated appetite.

But I will not moralize. Let us all *have* virtue, and then there will be no further need to *talk* of it, as the German wisely said. Only this one scrap of morals I leave you, with my heart's blessing. May you treat every human being as you would treat him, and speak of every one as you would speak, if sure that death would part you before next New Year's Day.—L. M. C.

The Treasurer acknowledges the receipt of the following sums for Hiram Wilson, of Upper Canada:

From a friend in Boston, $10; Amanda Bliss, Rehoboth, Mass. $2; a friend, 50 cents.

Literary Items.

Among the *curious* books which from time to time leave the German press, we notice an Essay of a Complete Theory of the Souls of Animals, by Professor P. Scheitlin, published in Stuttgard, in two volumes, octavo. It is full of the most extraordinary facts in animal psychology.

Lea and Blanchard, of Philadelphia, have published four volumes of The Letters of Horace Walpole, Earl of Oxford. They comprise all the letters before published in various editions, together with a good many now published for the first time from the original MS. The reminiscences are collected together with explanatory notes; and the names of persons hitherto supposed, are now given, in chronological order.

Walpole's letters have always had great popularity among the lovers of elegant literature, and fashionable gossip. The fastidious Macauley pronounces him unrivalled in letter-writing; for which his whole life, education, habits, and associations peculiarly fitted him.

We rejoice to learn that a fine edition of John Sterling's Poems is in the press at Philadelphia. The readers of Blackwood will not need to be reminded that he is one of the few original minds of the age.

Anti-Slavery Items.

"DYING AWAY."—A letter from Philadelphia, by J. M. McKim, says: "Our State meeting, week before last, was the best we ever held. I wish you could have been present to have witnessed its spirit, and participated in its proceedings. We mean to do a larger business in the way of lecturing and publishing than we ever did before. Our spirits were never better, nor our prospects brighter."

The Pennsylvania Freeman says: "It was the largest, the most interesting, and best meeting of the Eastern Pennsylvania Anti-Slavery Society, we ever had the pleasure of attending. Our friends from the country and city turned out well. A common desire seemed to animate all, that we might have a good, practical meeting; that we might be baptized into a deeper sympathy with the slave and be inspired with a purer and more ardent zeal to labor for his liberation. And this desire was not cherished in vain; we had just such a meeting—and there were few who attended, we believe, who do not now feel their hearts revived, and their devotion to the cause of righteousness new-kindled.

Abolitionists, as they grasped each other's hands, at the end of the meeting, welcomed back the halcyon days of 1835 and '36. In short, an impression was left by this convocation which will not soon be forgotten."

THE MAMMOTH IRISH ADDRESS.—The address signed by SIXTY THOUSAND names, among which are O'CONNELL and FATHER MATTHEW, was brought to this country by Charles Lenox Remond. It calls earnestly upon all true-hearted Irishmen in this country to make common cause with the American abolitionists.

AMALGAMATION.—The Washington correspondent of the New-York Evangelist writes thus:

"Sabbath afternoon I attended one of the colored churches, of which there are three in the city. It was one of the 'Wesleyans,' a body who have separated from all slaveholding churches. A class-meeting was held instead of the regular service, and though the language of the members, as they spoke of their love to our Lord, was sometimes uncouth, the hymns so mutilated as to make one smile, and in one or two instances the tones and gestures quite extravagant, there was so much Christian simplicity, so much *heartiness* of faith and love manifested, that I felt it was good to be there, and to mingle in their devotions. Their frequent reference to their trials and 'persecutions,' a term easily understood, when it falls from the lips of a *female slave*, were quite affecting. One woman, a slave, but quite white in appearance, after expressing her confidence in the power of the Saviour to make her triumphant over all her foes, alluded to the persecution she endured, and sunk sobbing upon her seat. Every one seemed to understand her hard lot, and all wept with her."

IRISH HEARTS.—Richard Allen, of Dublin, writing of the zeal shown there in working for the Boston Anti-Slavery Fair, says: "Some individual instances of sacrifice have greatly delighted me. One young woman, in a very humble rank of life, brought in numerous contributions. On my questioning her closely, she acknowledged she had frequently sat up till five o'clock in the morning preparing her offerings,—mostly the work of her needle."

FREE LABOR.—The following has been sent to Washington:

To the Senate and House of Representatives of the United States:—The memorial of the members of the American Free Produce Association now in session in Philadelphia, represents, that we, together with a considerable and increasing number of our fellow-citizens, believe it wrong to countenance and sustain slavery, especially by using the produce of that system of labor; for by so doing we become participants in the act, and sharers in the guilt. In our efforts to promote the objects of the association, one of which is the substitution of free for slave labor goods, we have been obliged to pay a heavy duty on the importation of foreign cotton. So far as we are concerned, its effects upon us are essentially a tax upon conscientious scruples.

We would therefore respectfully but earnestly ask, that the duty to which we have called your attention may be speedily repealed; but if you should deem it impolitic wholly to abrogate it, we would request you to enact a law permitting all cotton imported by our association for the use of its members, and those who hold similar views, to be admitted into our ports free of duty. By so doing, you would be injuring none, but would manifest your respect for the conscientious scruples of a portion of your fellow-citizens and constituents.

THE NIGER EXPEDITION.—The expedition fitted out by the British government, at the instance of the African Civilization Society, agreeably to a plan projected by the Hon. Thomas Fowell Buxton, seems to have gloomy prospects. They had not ascended the Niger very far, when about 60 of the company were attacked with fever, 20 of whom were dead at the date of our last advices, September 18th. About 30 of the sick were sent down to the sea, in the hope of saving their lives.

R. R. Gurley, in his late work, entitled "A Mission to England in behalf of the Colonization Society," speaks of the African Civilization Society, as fellow-laborers, in terms of high respect and confidence.

Congress.

Both houses having adjourned during the Christmas holidays, little has been done. The progress of the house has been obstructed by a long debate on a proposition for disposing of so much of the President's Message as relates to the Customs and Manufactures.

In the Senate, many bills have been reported, mainly of a private character, and incidental discussions have occurred on subjects of more general interest, such as the Bankrupt Bill, and the Land Act.

Dec. 28.—The President of the Senate presented a memorial from the Anti-Slavery Society of Pennsylvania, asking that Congress would take measures for the removal of the seat of the General Government to some non-slaveholding State. Motion to receive, ordered to lie on the table.

Died.

The venerable and excellent John Vaughan, Secretary of the American Philosophical Society, died last week at his residence, in Philadelphia, at about 90 years of age.

He was a native of England, but had resided in this country about sixty-five years. He was personally and intimately acquainted with most of the great men of our revolution—Washington, Adams, Jefferson, Franklin, and others—and was universally known for his active benevolence, purity of life, and intelligence.

On the 2d inst. in Schuylkill Township, Chester county, Pa. Sarah W. C. Pennypacker, wife of Elijah F. Pennypacker.

She was a spiritual-minded woman, and felt strong sympathy with those who were striving to establish the reign of peace on earth. She was so deeply impressed with the sinfulness of slavery, that on her dying bed the presence of cotton made her very uneasy. Upon her husband, who had been for a long time a devoted advocate of the slave, she imposed a solemn injunction to continue faithful to the end.

At his residence, in Plymouth Township, Pa. Jacob Ritter, aged 85. He was born of humble parentage, of German extraction. He entered the army under Washington, at the age of 20, and fought side by side with him at the battles of Germantown and Brandywine. He afterward saw the sinfulness of war, and became a prominent preacher among Friends. He was so much esteemed for his humility and integrity, that it became a proverb, to be "as honest as Jacob Ritter."

At Mt. Pleasant, Hamilton co. O., Nov. 19th, David Ingraham Dresser, only child of Amos and Adaline Dresser, aged 17 months and 10 days. He was born at Good Hope, Jamaica, W. I., June 9th, 1840.

TREASURER'S RECEIPTS

For the week ending 1st month (Jan.) 4th.

For the Standard.—The following persons have each paid $2: T. M. Manard, Warren, Worcester county, Mass.; Isaac Griffen, Quaker Spring, Saratoga county, N. Y.; Oliver Warner, Northampton, Mass; John Tolman, Portland, Me.; John Harned, N. J.; F. W. Holland, Brooklyn, L. I. David J. Foster, Royalston, $1; Moody Ames, Eden, N. Y. $1; Daniel Pound, Russelburg, Pa. $3; Mary Smith, Marion, Wayne county, N. Y. $1. H. Landon, O. Hampton, A. Dixon, L. Higgins, L. Preston, J. E. Dye, P. Fuller, and M. S. Brown, all of Cayuga, N. Y. each $1 50; Hiram A. Morse, Hollister, Mass. $12 50; S. Dean, Stoneham, Mass. $1; E. Bird, Taunton, Mass. $1 43; James Monroe, $2 60; E. Gilman, Oxford, Mass. $1; D. P. Parker, Boston, $2; H. D. Hussey, Boston, $2.—$52 53.

Some of the above subscriptions were obtained previous to the adoption of the new list of prices. Agents are requested to observe the terms at the head of the paper.

Donations.—Dea. Stillman Lathrop, Cambridgeport, Mass. $5.

ISAAC T. HOPPER, Treasurer.

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged				$932 00
933	John Thomas, Kimberton,	Chester co.	Pa.	1 00
934	David T. McCullock,	"	"	1 00
935	Lewis Thomas,	"	"	1 00
936	John P. Heister,	"	"	1 00
937	John Paul,	"	"	1 00
938	Henry Halderman,	"	"	1 00
939	John Conrad,	"	"	1 00
940	Gertrude Kimber,	"	"	1 00
941	Martha Kimber,	"	"	1 00
942	James Thomas,	"	"	1 00
943	Margaret H. Thomas,	"	"	1 00
944	Hannah L. Thomas,	"	"	1 00
945	Deborah Thomas,	"	"	1 00
946	Esther Hawley, Pughtown,		"	1 00
947	Nathaniel Potts, March,		"	1 00
948	Reuben B. Taylor, Phœnixville,		"	1 00
949	Jonathan P. Taylor,	"	"	1 00
950	Sarah H. Coates,	"	"	1 00
951	E. F. Pennypacker, Schuylkill,		"	1 00
952	S. W. Pennypacker,	"	"	1 00
953	Benj. F. Pennypacker,	"	"	1 00
954	Joseph Pennypacker,	"	"	1 00
955	Moses Robinson,	"	"	1 00
956	Lewis Roberts,	"	"	1 00
957	Wm. Roberts,	"	"	1 00
958	Mary Roberts,	"	"	1 00
959	Susan M. Roberts,	"	"	1 00
960	Charles Anderson,	"	"	1 00
961	Samuel Davis,	"	"	1 00
962	Mary R. Matlack,	"	"	1 00
963	Olive Downing, East Hampton,		Ct.	1 00
964	Hannah Coates, Wheeling,		Va.	1 00
965	Lydia Coates,	"	"	1 00
966	Margaret Jones, Philadelphia,			1 00

GENERAL INTELLIGENCE.

Foreign Items.

MEXICO.

Santa Fe Expedition.—There is no longer any doubt of the capture of this expedition; but it is now stated that they did not surrender without a desperate struggle. When within two days' journey from Santa Fe, they were encountered by 1200 Mexican volunteers, 300 regulars and 300 *rancheros*, or herdsmen. This body of 1800 the "Expedition" fought for more than twelve hours—killing over 320 Mexicans, and losing only two of their number. They fired away every ounce of their ammunition, and surrendered from that cause only. Among them were two Americans, Mr. Kendall, one of the editors of the New Orleans Picayune, and a son of Gen. Combs, of Kentucky. It is supposed they will all be shot, or confined in the Mexican mines. The New Orleans papers think our government ought to fit out an expedition for their relief.

YUCATAN.

It is impossible to divine what course the Yucatanos intend to pursue, there being two parties in the country—one for establishing their absolute independence, and the other for uniting with Mexico. The former is said to comprise a large majority of the people, while the latter is composed of the aristocratic few, with their influence.

General Items.

Further of the Mutineers of the Creole.—We have been favored with the extract of a letter which follows, giving some further details respecting the negroes on board the Creole, recently liberated by the British authorities at Nassau. It is to be hoped that the people of Kingston will persist in the view thus taken, and that the negroes may eventually be restored to their rightful owner. The letter is dated New-Orleans, 21st inst.

"A passenger in the brig Susan, which arrived here on the 30th ult. says that 3 or 4 days before he left, a small schooner arrived from Nassau, with about 60 or 70 negroes, and he understood they were a portion of those taken into Nassau by the brig Creole—the inhabitants or authorities would not allow them to land—the schooner was anchored off the town—they were looked upon as a gang of murderers, and the inhabitants did not appear disposed to have anything to do with them. The schooner was still lying at anchor with the negroes on board when he left."—*Charleston (S. C.) Courier.*

Conspiracy at the South.—A gang of negro thieves, robbers and murrelites, says the Natchez Free Trader of the 7th ultimo, has been detected in the parish of Caliborne, Louisiana. A letter from one of them, recommending certain murders, robberies, &c. has been accidentally obtained, and is published in the Natchitoches Herald, upon the authority of thirty-five citizens.—It is signed by John M. Bradly, and addressed to Col. John Davidson. There is, beyond doubt, an organized band of villains on the frontiers of Texas, Louisiana and Arkansas, who prey upon the rest of the community

Poetry.

For the National Anti-Slavery Standard.

FOR NEW-YEAR'S DAY, 1842.

Farewell, old year; thou'rt gone forever—
Time stoppeth in his course—no, never!
Come what may, or joy, or grief,
Man's tarriance here is very brief.
His joys are transient as a flower,
Also his griefs; 'tis but an hour
He striveth in this mortal frame,
Then falleth, and his very name
Is soon forgotten, in the tide
Of life, and time, and power, and pride.
Resolve we, for the year to come,
To profit by the year departed;
Of human joys to swell the sum,
By kindest words and deeds imparted.
Our brothers' ills be all our own—
We must not live for self, alone. G.

TEXAS—A PROPHECY IN 1837.

BY MARIA W. CHAPMAN.

A rushing sound is in my ear—a weight is on my brain,
And evermore to thrust it thence, my spirit strives in vain.
Oh, heavy is my heart, amid the leafiness of June,
For I feel a darkening shadow pass athwart the summer noon.
It comes before me, visibly, when midnight's curtains fall,
Like frescoed sketch of Angelo, on some vast palace-wall!
Oh, brothers of New England blood! while yet your steps are free,
Believe my spirit's agony!—be warned by what I see!
Hark! dwellers by the boundary, mid northern mountains cold!
Your shepherds, set to guard the flock, themselves would rob the fold.
They SELL you with your hard-won homes—the dwellings of your rest,
To buy a broader mart for slaves along the far south-west.
Oh, western borderer! slumber where the prairie flame flies past:—
Wet warder of the stars and stripes! sleep on the rocking mast:—
Go slumber on the field where chiefs their charging squadrons urge:—
Go rest below the ocean-mark when thundering comes the surge:—
But, each and all, take heed ye watch with eagle eyes the day,
When subtle statesmen play their game; for you the stake must pay!
Lo! where in craft and rage they sit, while Truth in shame retires,
And high-souled Honor laughs to scorn their smouldering council fires;
Wake, freemen of the North! awake! for if you slumber now,
Ere while, ye shall abide the curse of a nation's broken vow.
In tears, and strife, and blood, your sons shall fearfully atone
For the day that sees ye madly grasp at regions not your own.
I see, I see their gathering wrath—the bands of Mexico—
And thick between the forest trees start up the Indian foe.
Their prayer despised, their faith betrayed—their children seized as slaves,—
They come to slay their hecatombs upon their fathers' graves.
Hark! to the shriek of women, before the fierce marauder!
Right onward sweeps a storm of fire along your southern border!
The city thresholds tremble to the tread of ruthless feet.
And the blood of slaughtered innocents doth drench the taken street.
Up! with your southern chivalry, stout Carolina, come!
Aid! old Virginia! pour your sons from each ancestral home!
In vain—in vain! a foe is there your gallants quail before!
The insurgent *Negro* stands in blood on every household floor!
"*Now, brothers of the* NORTH, *come on!*" these lordly statesmen cry!
"The yoke you bent your necks to take, that yoke we now will try.
Tell up your numbers, as you bring your Senate's ranks to view;
From the land of Penn to Mexico, we number more than you!
So drop the plough, base laborers, now! ye white slaves of the North!
And shed your blood to save the State and us, who show it forth!
You murmur! sluggish dolts! be hush'd; and call to mind the day
When we played our game for TEXAS! for you the stake must pay."
Now Christ have mercy! still they stand in every mountain path,
And Lion-like and terrible the stillness of their wrath;
Then with a roar of rage and scorn they hail the tyrant order,
That bids them *strike for slavery* upon the southern border:
"No brothers, now!" they sternly vow,—"the name we will not wear—
The bondage of *such* brotherhood our spirits scorn to bear.
Now bitterly we wake to feel that our strong hearts and bold,
Have lost the stamp of honesty, of which our fathers told.
We heard your fair, deceiving words, and yielded up our trust,
That we might meanly share with you the pillage of the just.
But now we wake: and here we bide, our pleasant homes to bless—
Your wives shall be the widows and your children fatherless."
Vain dream of homes and blessings! lo, your fate comes rushing on,
Amid the crushing wreck of States! Ere hopes and homes are gone,
Oh turn ye to the living God! and with repentance pray,—
"Lord, save! we perish!" and perchance he will not say you nay.

From the Southern Literary Messenger.

TO MISS E—— B——.

Oh! wherefore, lady, was my lot
Cast, from thy own, so far?
Why, by kind fortune, live we not
Beneath one blessed star?
For, had thy thread of life, and mine,
But side by side been spun,
My heart had panted to entwine
The tissue into ONE.

And why should Time conspire
To sever us in twain?
And wherefore have I run my race,
And cannot start again?
Thy thread, how long! how short is mine!
Mine spent—thine scarce begun;
Alas! we never can entwine
The tissue into ONE.

But, take my blessing on thy name;
The blessing of a sire,
Not from a lover's furnace flame—
'Tis from a holier fire;
A thread unseen beside of thine,
By fairy forms is spun—
And holy hands shall soon entwine
The tissue into ONE.

JOHN Q. ADAMS.

Washington, D. C. Aug. 7, 1841.

Miscellany.

THE SILVER TANKARD.

The following interesting story, illustrating the potency of kindness in subduing the most obdurate, we find in the last number of the Monthly Miscellany of Religion and Letters, published by William Crosby & Co. Boston:

On a slope of land opening itself to the south, in a now thickly settled town in the state of Maine, some hundred and more years ago, stood a farmhouse to which epithet "comfortable" might be applied. The old forest came down to the back of it; in front were cultivated fields; beyond which was ground partially cleared, full of pine stumps, and here and there, standing erect, the giant trunks of trees which the fire had scorched and blackened, though it had failed to overthrow them. The house stood at the very verge of the settlement, so that from it no other cottage could be seen; the nearest neighbor was distant about six miles. Daniel Gordon, the owner and occupant of the premises we have described, had chosen this valley in the wilderness, a wide, rich tract of land, not only as his own home, but, prospectively as the home of his children, and his children's children. He was willing to be far off from men, that his children might have room to settle around him. He was looked upon as the rich man of that district, well known over all that part of the country. His house was completely finished, and was large for the times, having two stories in front and one behind, with a long sloping roof; it seemed as if it leaned to the south, to offer its back to the cold winds from the northern mountains. It was full of the comforts of life,—the furniture even a little "showy" for a Puritan; and when the table was set, there was, to use a Yankee phrase, "considerable" silver plate, among which a large tankard stood pre-eminent.—This silver had been the property of his father, and was brought over from the mother country.

Now we will go back to this pleasant valley as it was on a bright and beautiful morning in the month of June. It was Sunday; and though early, the two sons of Daniel Gordon and the hired man had gone to meeting, on foot, down to the "Landing," a little village on the banks of the river, ten miles distant. Daniel himself was standing at the door, with the horse and chaise, ready and waiting for his good wife who had been somewhat detained. He was standing at the door-step enjoying the freshness of the morning, with a little pride in his heart perhaps, as he cast his eye over the extent of his possessions spread before him. At that instant a neighbor, of six miles' distance, rode up on horseback and beckoned to him from the gate of the enclosure around the house.

"Good morning, neighbor Gordon," said he, "I have come out of my way in going to meeting, to tell you that Tom Smith—that daring thief—with two others, have been seen prowling about in these parts, and that you'd better look out, lest you have a visit. I have got nothing in my house to bring them there, but they may be after the silver tankard, neighbor, and the silver spoons. I have often told you that these things were not fit for these new parts. Tom is a bold fellow, but I suppose the fewer he meets when he goes to steal the better.—I don't think it safe for you all to be off to meeting to day: but I am in a hurry, neighbor, so good-bye."

This communication placed our friend Daniel in an unpleasant dilemma. It had been settled that no one was to be left at home but his daughter Mehitable, a beautiful little girl, about nine years old. Shall I stay or go? was the question. Daniel was a Puritan; he had strict notions of the duty of worshipping God in His temple, and he had faith that God would bless him only as he did his duty; but then he was a father, and little Hitty was the light and joy of his eyes.

But these Puritans were stern and unflinching.—He soon settled the point. "I won't even take Hitty with me; for 'twill make her cowardly. The thieves may not come,—neighbor Perkins may be mistaken; and if they do come to my house, they will not hurt that child. At any rate, she is in God's hands; and we will go to worship Him, who never forsakes those who put their trust in Him." As he settled this, the little girl and her mother stepped to the chaise; the father saying to the child, "If any strangers come, Hitty, treat them well. We can spare of our abundance to the poor. What is silver and gold, when we think of God's holy word?"—With these words on his lips he drove off,—a troubled man, in spite of his religious trust; because he left his daughter in the wilderness alone.

Little Hitty, as the daughter of a Puritan, was strictly brought up to observe the Lord's day. She knew that she ought to return to the house: but nature, for this once at least, got the better of her training. "No harm," thought she, "to see the brood of chickens." Nor did she, when she had given them some water, go into the house; but loitered and lingered, hearing the robin sing, and following with her eye the bob'lincoln, as he flitted from shrub to shrub. She passed almost an hour out of the house, because she did not want to be alone; and she did not feel alone when she was out among the birds, and was gathering here and there a little wild flower. But at last she went in, took her Bible, and seated herself at the window, sometimes reading and sometimes looking out.

As she was there seated, she saw three men coming up towards the house, and she was right glad to see them: for she felt lonely, and there was a dreary long day before her. "Father," thought she, "meant something, when he told me to be kind to strangers. I suppose he expected them. I wonder what keeps them all from meeting. Never mind; they shall see I can do something for them, if I am little Hitty;" so putting down the Bible, she ran to meet them, happy, confiding, and even glad that they had come. She called to them to come; and without waiting for them to speak, she called to them to come in with her, and said, "I am all alone; if mother was here she would do more for you, but I will do all I can;"—and all this with a frank, loving heart, glad to do good to others, and glad to please her father; whose last words were, to spare of their abundance to the weary traveller.

Smith and his two companions entered. Now it was neither breakfast time nor dinner time, but about half way between both; yet little Hitty's head was full of the direction, "spare of our abundance;" and almost before they were fairly in the house, she asked if she should get them something to eat. Smith replied, "Yes, I will thank you, my child, for we are all hungry." This was indeed a civil speech for the thief, who, half starved, had been lurking in the woods to watch his chance to steal the silver tankard, as soon as the men folks had gone to meeting. "Shall I give you could victuals, or will you wait till I can cook some meat?" asked Hitty. "We can't wait," was the reply, "give us what you have ready, as soon as you can." "I am glad you do not want me to cook for you,—but I would do it if you did,—because father would rather not have much cooking on Sundays." Then away she tripped about, making her preparation for their repast. Smith himself helped her out with the table. She spread upon it a clean white cloth, and placed upon it the silver spoons and the silver tankard full of "old orchard," with a large quantity of wheaten bread and a dish of cold meat. I don't know why the silver spoons were put on,—perhaps little Hitty thought they made the table look prettier. After all was done, she turned to Smith, and with a courtesy told him that dinner was ready.—The child had been so busy in arranging her table, and so thoughtful of housewifery, that she took little or no notice of the appearance and manners of her guests. She did the work as cheerily and freely, and was as unembarrassed, as if she had been surrounded by her father and mother and brothers.—One of the thieves sat down doggedly, with his hands on his knees, and his face down almost to his hands, looking all the time on the floor. Another, a younger and better looking man, stood confounded and irresolute, as if he had not been well broken into his trade; and often would he go to the window and look out, keeping his back to the child. Smith, on the other hand looked unconcerned, as if he had quite forgotten his purpose. He never once took his attention off the child, following her with his eye as she bustled about in arranging the dinner table; there was even a half smile on his face. They all moved to the table, Smith's chair at the head, one of his companions on each side, the child at the foot, standing there to help her guests, and to be ready to go for further supplies as there was need.

The men ate as hungry men, almost in silence; drinking occasionally from the silver tankard.—When they had done, Smith started up suddenly, and said, "Come! let's go." "What!" exclaimed the older robber, "go with empty hands when this silver is here." He seized the tankard. "Put that down," shouted Smith; "I'll shoot the man who takes a single thing from this house." Poor Hitty at once awoke to a sense of the character of her guests; with terror in her face and yet with a childlike frankness, she ran to Smith, took hold of his hand and looked into his face, as if she felt sure that *he* would take care of her.

The old thief, looking to his young companion, and finding he was ready to give up the job, and seeing that Smith was resolute, put down the tankard, growling like a dog which has had a bone taken from him. "Fool! catch me in your company again;" and with such expressions left the house, followed by the other. Smith put his hand on the head of the child and said, "Don't be afraid—stay quiet in the house—nobody shall hurt you." Thus ended the visit of the thieves; thus God preserved the property of those who had put their trust in him. What a story had the child to tell when the family came home! How hearty was the thanksgiving that went up that evening from the family altar!

A year or two after this, poor Tom Smith was arrested for the commission of some crime, was tried, and sentenced to be executed. Daniel Gordon heard of this, and that he was confined in jail in the seaport town, to await for the dreadful day when he was to be hung up like a dog between heaven and earth. Gordon could not keep away from him; he felt drawn to him for the protection of his daughter, and went down to see him. When he entered the dungeon, Smith was seated, his face was pale, his, hair tangled and matted together,—for why should he care for his looks; there was no other expression in his countenance, than that of irritation from being intruded upon, when he wanted to hear nothing, see nothing, more of his brother man; he did not rise, nor even look up, nor return the salutation of Gordon, who continued to stand before him: At last, as if wearied beyond endeavor, he asked, "What do you want of me? Can't you let me alone, even here?"

"I come," said Gordon, "to see you, because my daughter told me all you did for her when you——."

As if touched to the heart, Smith's whole appearance changed; an expression of deep interest came over his features; he was altogether another man. The sullen indifference passed away in an instant. "Are you the father of that little girl?—Oh what a dear child she is! Is she well and happy? How I love to think of her! That's one pleasant thing I have to think of. For once I was treated like other men. Could I kiss her once, I think I should feel happier." In this hurried manner he poured out an intensity of feeling, little supposed to lie in the bosom of a condemned felon.

Gordon remained with Smith, whispered to him of peace beyond the grave for the penitent, smoothed in some degree his passage through the dark valley, and did not return to his family until Christian love could do no more for an erring brother, on whom scarcely before had the eye of love rested; whose hand had been against all men, *because their hands had been against him.*

I have told the story more at length, and interwoven some unimportant circumstances, but it is before you substantially as it was related to me.—The main incidents are true; though, doubtless, as the story has been handed down from generation to generation, it has been colored by the imagination. The silver tankard as an heir loom has descended in the family—the property of the daughter named Mehitable, and is now in the possession of the lady of a clergyman in Massachusetts.

What a crowd of thoughts do these incidents cause to rush in upon the mind! How sure is the overcoming of evil with good. How truly did Jesus Christ know what is in the heart of man.—How true to the best feelings of human nature are even the outcasts of society. How much of our virtue do we owe to our position among men.—How inconsistent with Christian love is it to put to death our brother, *whose crimes arise mainly from the vices and wrong structure of society.* How incessant should be our exertions to disseminate the truth, that the world may be reformed, and the law of love be substituted for the law of force. The reader will not however need our help to make the right use of the guarding of the "silver tankard," by the kindness and innocence of a child.

S. E. C.

From Catlin's new work, "Letters on the Indian Character."

EFFECT OF PORTRAIT PAINTING AMONG THE INDIANS.

Perhaps nothing ever more completely astonished these people than the operations of my brush.—The art of portrait painting was a subject entirely new to them, and of course unthought of; and my appearance here has commenced a new era in the arena of *medicine*, or mystery. Soon after arriving here, I commenced and finished the portraits of the two principal chiefs. This was done without having awakened the curiosity of the villagers, as they had heard nothing of what was going on; and even the chiefs themselves seemed to be ignorant of my design until the picture was completed. No one else was admitted into my lodge during the operation; and when finished, it was exceedingly amusing to see them mutually recognize each other's likeness, and assure each other of the striking resemblance which they bore to the originals. Both of them pressed their hand over their mouth awhile in dead silence, (a custom among most tribes when any thing surprises them very much,) looking attentively upon the portraits and myself, and upon the palette and colors with which these unaccountable effects had been produced.

They then walked up to me, in the most gentle manner taking me in turn by the hand with a firm grip; and with head and eyes inclined downward, in a tone a little above a whisper, pronounced the words, "te-ho-pe-nee wash-ee!" (great medicine white man) and walked off.

After I had finished the portraits of the two chiefs, they returned to their wigwams, and deliberately seated themselves by their respective fire-sides and silently smoked a pipe or two, (according to universal custom,) they gradually began to tell what had taken place; and at length crowds of gaping listeners, with mouths wide open, thronged their lodges; and a throng of women and girls were about my house, and through every crack and crevice I could see their glistening eyes, which were piercing my hut in a hundred places, from a natural and restless propensity, a curiosity to see what was going on within. An hour or more passed in this way, and the soft and silken throng continually increased, until some hundreds of them were clung and piled about my wigwam like a swarm of bees hanging on the front side of their hive.

During this time, not a man made his appearance about the premises; after awhile, however, they could be seen folded in their robes, gradually *siding* up toward the lodge, with a silly look upon their faces, which confessed at once that curiosity was leading them reluctantly where their pride checked and forbade them to go. The rush soon after became general; and the chiefs and medicinemen took possession of my room, placing *soldiers* (braves with spears in their hands) at the door, admitting no one but such as were allowed by the chiefs to come in.

Mr. Kipp (the agent of the fur company, who has lived here eight years, and to whom, for his politeness and hospitality, I am much indebted,) at this time took his seat with the chiefs; and speaking their language fluently, he explained to them my views and the objects for which I was painting these portraits, and also explained to them the manner in which they were made; at which they all seemed very much pleased. The necessity at this time of exposing the portraits to the view of the crowds who were assembled around the house, became imperative, and they were held up together over the door, so that the whole village had a chance to see and recognize their chiefs. The effect upon so mixed a multitude, who as yet had no way for accounting for them, was novel, and really laughable. The likenesses were instantly recognized, and many of the gaping multitude commenced yelping; some were stamping off in the jarring dance, others were singing, and others again were crying; hundreds covered their mouths with their hands and were mute; others, indignant, drove their spears frightfully into the ground; and some threw a reddened arrow at the sun, and went home to their wigwams.

The pictures seen, the next curiosity was to see the man who made them, and I was called forth.

The eager curiosity and expression of astonishment with which they gazed upon me, plainly showed that they looked upon me as some strange and unaccountable being. They pronounced me the greatest *medicine man* in the world; for they said I had made *living beings;* they said they could see their chiefs alive in two places; those that I had were a *little alive;* they could see their eyes move, could see them smile and laugh, and that if they could laugh, they could certainly speak, if they should try, and they must therefore have *some life* in them.

The squaws generally agreed that they had discovered life enough in them to render my *medicine* too great for the Mandans: saying that such an operation could not be performed without taking away from the original something of its existence, which I put in the picture; and they could see it move, could see it stir.

This curtailing of mortal existence for the purpose of instilling life into the secondary one, they decided to be a useless and destructive operation, and one that was calculated to do great mischief in their happy community; and they commenced a mournful and doleful chant against me, crying and weeping bitterly through the village, proclaiming me a most "dangerous man; one who could make living persons by looking at them; and at the same time could, as a matter of course, destroy life in the same way, if I chose. That my medicine was dangerous to their lives, and that I must leave the village immediately. That bad luck would happen to those whom I painted; that I was to take part of the existence of those whom I painted, and carry it home with me among the white people; and that when they died they would never sleep quiet in their graves." * * *

A great many have become again alarmed, and are unwilling to sit, for fear, as some say, that they will die prematurely if painted; and as others say, that if they are painted the pictures will live after they are dead, and they cannot sleep quiet in their graves.

I have had several most remarkable occurrences in my painting room, of this kind, which have made me some everlasting enemies here; though the minds and feelings of the chiefs and medicine-men have not been affected by them. There has been three or four instances where proud and aspiring young men have been in my lodge, and after gazing at the portrait of the head chief across the room, (which sits looking them in the eyes,) have raised their hands before their faces and walked around to the side of the lodge, on the right or left, instead of staring him full in the face, (which is a most unpardonable offense in all Indian tribes,) and after having got in this position, and cast their eyes again upon the portrait which was looking them in the face, have thrown their robes over their heads and bolted out of the wigwam, filled equally with astonishment and indignation; averring, as they always will, in a sullen mood, that they "saw the eyes move;" that, as they walked around the room, "the eyes of the portrait followed them." With these unfortunate gentlemen repeated efforts have been made by the traders, and also by the chiefs and doctors, who understand the illusion, to convince them of their error by explaining the mystery; but they will not hear any explanation whatever, saying that "what they see with their own eyes is always evidence enough for them;" that they always "believe their own eyes sooner than a hundred tongues;" and all efforts to get them a second time to my room, or into my company in any place, have proved entirely unsuccessful.

From the New-York Tribune.

THE ELECTRIC TELEGRAPH.

[Extract from a Lecture delivered by Dr. Lardner.

Such are some of the gifts which science has conferred upon art. I will now mention one or two others; and one of the most recent is that of the Electric Telegraph, invented by Wheatston, and now employed in London. He had devoted to the subject of electricity much time, and its first fruits was this discovery. Its object is, by the agency of electricity, to communicate between two distant places in a very short space of time. In England, it has already been applied along a railway, for some hundred or more miles. All that is necessary, is to go to the office at one end and ask his question: in about three minutes he receives an answer. I chanced myself, while engaged in railway operations, to witness an operation of this kind, and I shall not soon forget my astonishment at the result. I was standing near the office of the Great Western railroad, when a passenger got out from the train of cars, which had just arrived, over forty miles, from London, went into the office and told the clerk that he wished to send, by the returning train, a note to his hotel in London, concerning a cloak and umbrella he had left there. "Yes, sir," said the clerk, "wait a moment, and I will give you the answer to your note." He turned to a small apparatus in a corner of the room, and in about three minutes told the man that his cloak and umbrella had been taken care of, and would be sent by the next train.

The method of the operation of this invention is extremely simple, and is easily rendered intelligible. I have already explained the nature of the galvanic current, which is produced when zinc and copper, or other metals, are brought in contact. The electricity evolved at the surface of contact is decomposed, the positive taking one direction and the negative the other: hence if two wires be provided and put in contact, the one with the positive and the other with the negative fluid, these two currents will flow along them for any distance—even around the globe. Now I explained to you at the last evening that if a magnetic needle be placed over the wire, along which this galvanic current flows, it will immediately be turned at right angles to the wire—no matter what was its former direction.—Now suppose a wire be enclosed in glass tubes, or surrounded by some other non-conducting substance, and passed the whole distance from New-York to New Orleans: a needle placed above the wire at New Orleans will instantly turn at right angles to it, upon sending along it the electric current. This would be the case with any number of wires. Thus we have a method of communicating instantly between the distant places. The next thing is to devise some means of rendering the communication intelligible. A variety of signals have been employed for this purpose. In Wheatston's telegraph the letters of the alphabet were employed; and the mode of conducting the communication was this: at each end of the route was provided a lozenge, marked off into parallelograms, at the angles of which were placed the different letters of the alphabet. Magnetic needles were placed above the wires, in such a position with respect to the figures that any two of the needles may be made to point to each of the letters, by the action of the fluid, which on being passed along the wires, cause them to turn at right angles to the wires. Now in communicating from end to end, the person who makes the first advances, passes a current along a wire which lets go a bell at the other extremity: thus a wire touched at New Orleans would let go a bell here, and its language is, "I'm going to send you a message—so look about you." The person receiving this warning sends back a current, which lets go a bell at the other end, saying, in reply, "Go on, sir, I'm listening to you." Then they begin to spell out the words—if that is the method adopted. If E be the first letter, then two wires are touched, which will cause two needles at the other end to point to that letter on the lozenge, and so for all other letters. In general practice fewer letters are necessary than those of the alphabet.

The manner in which these telegraphs are constructed in England is this: the wires, of which there are five or six, are placed in glass tubes, and buried several inches in the ground beside the rails. One is now nearly finished from London to Liverpool, and by it messages are transmitted with astonishing rapidity. For commercial purposes these telegraphs are of especial importance.

From the Non-Resistant.

THE MORALS OF POLITICS.

An extraordinary example of the tendency of a life devoted to the pursuit, or the exercise, of political power, to deaden the moral perceptions, has been recently exhibited by John Quincy Adams, in a lecture on the present Chinese war. He defends the course of the British—not on the abstract right of that Christian power to poison its pagan antipodes at its pleasure, and for its profit, (which he denies to be the actual cause of the war;) but on the natural right of commerce; which right, it seems, according to this high authority, may be justly enforced at the point of the bayonet. This puts the whole affair on an entirely new footing, and alters the attitude of the invading nation from that of a ruffian insisting on cramming down the throats of a weaker people a poisonous drug, into that of a magnanimous champion of the human race doing battle for the insulted rights of man. This argument, to be sure, would come with a better grace from a South Carolina nullifier, than from an advocate of the protective system. But statesmanship was invented for the reconciliation of incongruities. It is not improbable, however, that some of the advocates of free trade may seize upon some of Mr. Adams's propositions, and induce inferences from them which he would be sorry to see reduced to practice. He is obliged to admit that nations have a right to regulate their commerce, and to interdict the importation of certain articles, or else the American tariff is a violation of the law of nations; but when the interdictions amount to a prohibition of traffic, then the right accrues of compelling the refractory nation by force of arms to be obliging. Even on Mr. Adams's own grounds, the present aggression of Britain upon China is unjust, for China did not prohibit trade entirely, but merely regulated it as she deemed most for her advantage; and only broke it off with Britain in consequence of the introduction of a prohibited article—which of course Mr. A. would not deny she had a right to do. But the nice point which will grow out of this new exposition of the laws of nations, is, how to decide what degree of interdiction amounts to a righteous cause of war, and who is to be the judge of it. Mr. Adams may congratulate himself on the introduction of that important branch of American jurisprudence, called Lynch Law, into the courts of nations. For the strongest is necessarily, as in this case, not only the judge, but also the executioner. Perhaps, after Great Britain has vindicated the rights of nations against the encroachments of China, she may turn her philanthropic arms against this country, and demand the free introduction of her manufactures at our ports. And I do not see what fault Mr. A. could find with such a movement, provided she should decide that our prohibitions are too heavy.

Another interesting and important point which is established in the laws of nations by this lecture is, that ill manners and foolish vanity are a sufficient cause of war. It seems that the Cross of England waves worthily over ships commissioned to teach a semi-barbarous people good manners, by urging what Milton's devils would call

——— "terms of weight,
Of hard contents, and full of force urged home."

The distinction between knocking the forehead nine times before the emperor, and kissing the hand of the king on the bended knee, is truly worthy of the big-endian and little-endian Statesmen of Lilliput. But are we certain that this Chesterfieldian crusade will end with the conversion of the Chinese to the orthodox platform of good-breeding? If the British tourists in this country are to be believed, our manners and customs are very far from the canonical standard. Perhaps the time may come when a British fleet will ride in our waters, and bombard our cities, for the purpose of compelling us to desist from our heresy of eating with our knives, and to comply with the demand of civilized Christendom, that we should eat our eggs from the shell. Mr. Adams thus opens a new and wide field for the extended usefulness of that instrument of civilization—war. It is only remarkable that he does not recognize the propagation of Christianity by the sword, as a proper use of that beneficent implement. The English fleet, and the troops it bears, are a true specimen of the Christianity of modern Christendom; and Sir Henry Pottinger and Sir William Parker, are better representatives of modern Christians than any missionaries, made to order, could possibly be—unless, indeed, it were the holy chaplains upon whom the Anglican bishops have laid their apostolic hands, and recognized as true sons of the Church. It were surely worth the while of a benevolent nation to incur the inconveniences—which, however, are daily prayed for with due libations by the officers—of "a bloody war and a sickly season," for the sake of conferring upon the benighted Chinese the blessings of such a Christianity as that in which England and America now rejoice!

It is good, at least, that the great doctrine of the natural right of trade should be iterated and reiterated; and monstrous as are Mr. Adams's conclusions from this doctrine, it is not in vain that he has repeated it. May it go forth, gathering strength in its progress, until it shall sweep away all those artificial barriers, which men have devised to separate themselves from their brethren! It is indeed a natural right which every man receives from his Creator, to go whithersoever he will upon the highway of nations, and visit, without let or hindrance, for any righteous purpose, any of the dwelling places of God's children. And every violation of this right—every breach of the Divine law—is visited with a penalty of suffering proportioned to the crime.—China is now enduring the punishment of her selfish policy, which has condemned her to remain stationary at the point of civilization which she attained centuries ago. It has bound her for ages in an enchantment which has prevented her growth, hindered her progress, and fixed her in an unnatural state of adult infancy. England, too, is even now tottering under the weight of the punishment which she has brought upon herself by her selfish policy with regard to other nations. The cries of starving millions for bread, are loud protests against the folly as well as the wickedness of endeavoring to repeal God's laws by the omnipotence of Parliament. The distress and ruin of which we see so much amongst ourselves, may all be traced to insane endeavors to be wiser than Omniscience, and mightier than Omnipotence. But thus it is that men learn wisdom by bitter experience; and discover that the command, "Thou shalt love thy neighbor as thyself," is, in every place, the golden rule. No true commercial prosperity, any more than any genuine happiness, can be enjoyed, except in obedience to its command. All the restrictions which are put in the way of the free intercourse of nations, are remnants of barbarism, which will disappear before the advancing influences of a true civilization. When they shall have disappeared, men will marvel that they so long submitted to such unnatural thraldom. The custom-house, like the gallows, when it shall have become matter of history, will be regarded as the monument of a semi-civilized people, who destroyed their safety and prosperity by the very means by which they sought to advance it. Tariffs and commercial treaties will one day be regarded as we now look back upon the absurd exactions, and oppressive tenures, of the feudal system.

But this change is not to be wrought by fleets and armies. These will be the victories of peace—"not less renowned than war." They will be accomplished by the difficult experience of men, aided by the increasing light of truth. External violence can never effect this great result. Hecatombs of human victims cannot purchase it. It must await the gradual change which Truth will work in the minds and hearts of men, and then it will speedily be manifested. Then will these barbarous distinctions of countries and nations disappear. Then will that diabolical spirit which men worship under the name of patriotism, be exorcised and sent back to the pit from which it came. Then will the brotherhood of the race be recognized, and the genius of man will be exerted to promote the intercourse and advance the happiness of mankind, rather than to obstruct the one and to destroy the other. E. Q.

SPIRITUAL REALITIES.

In exact proportion as the brutal parts of our nature are enthralled by the nobler attributes of humanity, we are dissatisfied with the littleness and worthlessness of all things about us; and refusing to regard the objects of this life as an adequate end to our endeavors, or the pleasures this world offers, as enough, we lift ourselves, in imagination and hope, to heaven.

There are moments in the lives of most men, when there is a feeling as if darkness and chains had broken away; when the affections are pure and peaceful, and the thoughts are ranging free and high;—when the existence, the love, and the presence of God are borne in upon our souls, with a power that will not be withstood, and the heart is swelling, as if it would open to receive the whole influence of the Deity. We may well believe it is at such times, that man is most like what his spirit may be; and how idle would it seem to him, or rather what a loathing horror would it excite, to tell him then, that his mind could not wander beyond the grave, and must rest satisfied with the belief that they, whom he had loved and lost, were spiritual essences, without form or substance, which his hands might as well touch, as his imagination or his faith attempt to approach. Everything in his heart and mind would rise up to refute the falsehood. There would be a voice within too loud and distinct to be misunderstood or disregarded; and it would tell him that the world of spirits is *not* an unimaginable abyss of nothingness—but the home of sentient, active beings, as conscious of individuality, and as full of thought and affection, as they were before they went from time into eternity.—*Theophilus Parsons' Review of the Loves of the Angels.*

ALWAYS HAPPY.

An Italian Bishop struggled through great difficulties without repining, and met with much opposition in his Episcopal functions without betraying the least impatience. One of his intimate friends, who highly admired those virtues, which he thought it impossible to imitate, once asked the prelate if he could impart the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility; it consists in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look around into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed where all our cares must end, and what little reason I have to repine or complain."

FETTERS OF CUSTOM.

The social tyranny, which exacts from every woman a certain portion of female littleness, is so strong, that not even the possession of sovereign power and kingly talents could emancipate Queen Elizabeth from its thraldom. In common life, while men are allowed to be as peculiar, as individual, as independent as they will, and are prized in proportion to their originality, their poor wives and daughters are almost as much subjected to the fashion of the time and place in their characters and pursuits, as in their dress.—*Edward Everett's Review of Maria Edgeworth.*

GEMS.

"What I admire in Christopher Columbus," says Turgot, "is not his having discovered the world, but his having gone to search for it, on the faith of an opinion."

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dewdrop to the ocean, but a mirror, which it warms and fills.—*Jean Paul.*

Look not mournfully into the Past; it comes not back again. Wisely improve the Present; it is thine. Go forth to meet the Future, without fear, and with a manly heart.—*Longfellow's Hyperion,*

What are another's faults to me? I am no vulture, feeding on carrion. Let me seek only the good in others evermore, and be a bird of paradise, fed on fresh fruits and crystal waters.—*A. B. Allcott.*

HINTS TO HOUSEKEEPERS.

AGUE IN THE BREAST.—A mullen leaf, soaked in spirit, gradually heated quite hot, sprinkled lightly with pepper, applied to the breast, and kept warm by the application of several thicknesses of hot flannel, is almost a certain cure for the ague in the breast. The painful disease, called "broken breast," might be avoided, if this simple remedy were applied in season.

EGGS.—New-laid eggs may be kept fresh a long time, if melted (not hot) lard is poured over them, so as to cover them entirely, and left to cool. The reason is, the fat, as it hardens over them, excludes every particle of air.

LEAKS.—A handful of Indian meal, boiled in a leaky tea-kettle, will stop the crack for a long time.

FEATHER-BEDS.—A pound of ground pepper put into a feather-bed, and well shaken up, effectually destroys the insects which sometimes occasion a disagreeable, musty smell.

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMmenced on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

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THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, treat them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens, who wish to qualify themselves for usefulness, to come here, where they shall find a *home* and protection, and all the facilities for improvement in our power to afford them. And we call on the friends of the oppressed to aid us in carrying out these plans. Shall we not be sustained in our exertions to communicate the blessings of science and religion to all, without an invidious respect of persons? We trust that our abolition friends will generously respond to the appeal in behalf of this institution.

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